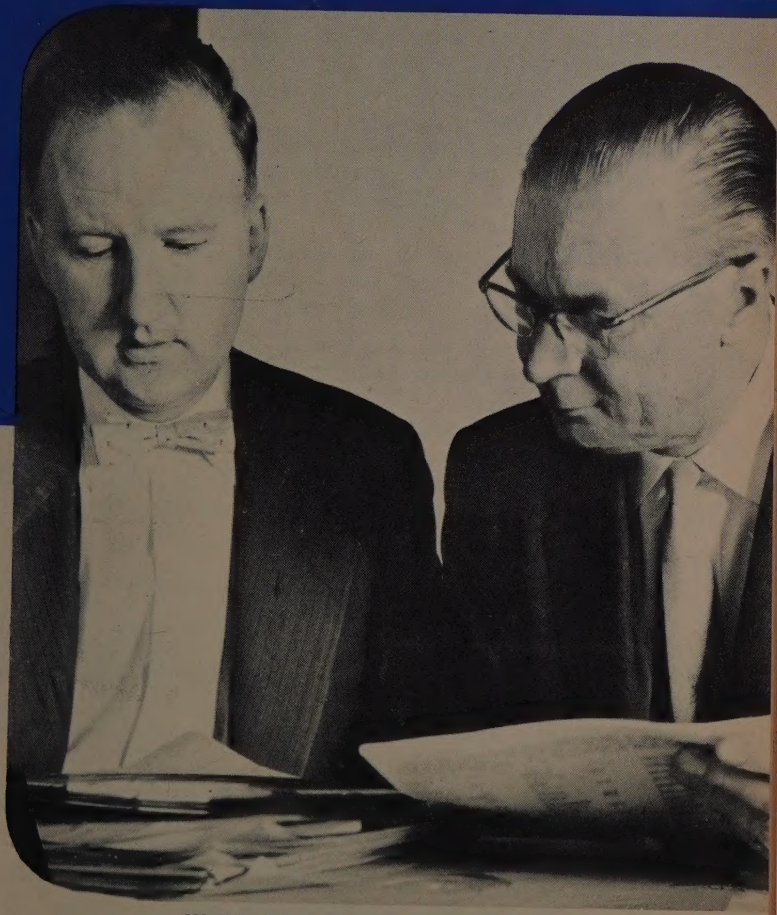
The LUTHERAN



ULCA PUBLIC RELATIONS TEAM

They keep the church in the news

No. 3

OCTOBER 16, 1957

ENIS

LOYALTY

THE LITTLE CHURCH in the Vermont village needed a coat of paint. One windo was broken. Others were cracked. The interior was shabby. So few people came t the services that it didn't seem worth repairing. Each year there was talk of closin it down.

One of the justices of the U.S. Supreme Court came to spend the summer nea the village. He was the most prominent visitor it had seen in many years. Eac Sunday he drove in to attend the church service—in the run-down, unpainted littl building.

The villagers were surprised and somewhat upset. The church would not giv their distinguished guest a very good impression. And why did he go there ever Sunday? Could it be that they were missing something?

CHURCH ATTENDANCE picked up sharply. It was said that some of the people wen to church only to get a close look at the important man from Washington. But the saw other things as well.

Village leaders made hasty arrangements to have the plaster patched, the moth eaten carpet replaced, the outside painted. The organ was tuned. The singing im proved. The service was more inspiring. The whole congregation gained—becaus of one man's quiet loyalty to Christ's church.

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Early in 1954 a Department of Press, Radio, and Television (PRT) began operating in the service of the United Lutheran Church. Executives are (left) Dick Sutcliffe, associate director, and (right) Charles Hushaw, director. See story, page 12.

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THE CHURCH IN THE NEWS

Reds hope Cardinal will leave

Hungary's Red regime would welcome a "concrete proposal" that would get Roman Catholic Cardinal Josef Mindszenty out of the country, Acting Premier Ferenc Munnich indicated in an interview this month with New York *Times* reporter Harrison Salisbury. The cardinal, who had been sentenced to life imprisonment by the Communists in 1949, took refuge in the U.S. Embassy at Budapest last Nov. 4 when Russian troops entered Hungary to crush the revolt. If he leaves the embassy, he faces immediate arrest.

With the presence of the Roman Catholic primate a source of increasing embarrassment to the present regime, neither the cardinal nor the Vatican seemed anxious for a move. U.S. State Department spokesmen said that any offer of safe-conduct for the cardinal would be up to him and the Vatican. They described as "purely imaginary" reports that the U.S. had discussed the cardinal's exit with Vatican officials.

Vatican radio last month said the cardinal remained Hungary's primate "even if momentarily impeded in fulfilling his normal functions." Acting head of Hungary's Roman Catholics is Archbishop Josef Grosz.

Clothing appeal renewed

The week of Nov. 24 has been set for this year's Lutheran World Relief appeal for clothing to be sent to the needy overseas, Bernard A. Confer, LWR executive secretary, announced. Refugees in Korea, Formosa, Hong Kong, the Middle East and Austria will benefit from the collection. All National Lutheran Council congregations have been asked to aid in gathering the clothing.

Neckties and open-toed shoes aren't useful to the refugees, Mr. Confer said. He noted that more than 37 million pounds of clothing has been shipped overseas under LWR auspices during the past eleven years.

A record-setting 95 million pounds of surplus foods worth $3.5 million is being sent overseas by LWR this year, Mr. Confer reported. Much of this has been flour, dried milk and processed cheese donated by the U.S. government or purchased from government-surplus stocks. LWR pays shipping costs in either case. Among major recipients are Yugoslavia, Germany, Hong Kong, India, Korea and Formosa.

Missions school opens

Dedication of its new building on the campus of the Chicago Lutheran Seminary at Maywood, Illinois, on Sept. 2 marked the opening of the first School of Missions of the United Lutheran Church. The Board of Foreign Missions had been authorized by the 1954 ULC convention to establish such a school at one of the church's seminaries. The school will provide special training for missionary candidates before they leave

SCHOOL OF MISSIONS BUILDING DEDICATED AT MAYWOOD
Dr. Erb, Foreign Missions Board executive, is offering prayer

r overseas work and offer refresher urses for missionaries on furlough.

Following a service at the seminary apel with Dr. Ralph Loew, BFM presi-nt, as the preacher, dedication rites re conducted by Dr. Earl S. Erb, BFM ecutive secretary (*see cut*).

First student body includes twelve LCA missionary candidates, two ULCA ssionaries on furlough from Japan, and ht Augustana Church candidates. Au-stana has chosen the School of Mis-ns as its official training school.

President of the school is Dr. Armin eorge Weng, Chicago Seminary presi-nt. Mission school faculty is the Rev. nes A. Shearer, dean; Dr. Richard R. re and Dr. Paul P. Anspach.

hite Council challenges churches

Fifteen Little Rock ministers had con-mned Gov. Orval Faubus for his ef-ts "to keep Little Rock Central High hool segregated" and had urged peace-integration in accordance with court lers. Last week the Arkansas capital's White Citizens' Council lashed out at the clergymen.

"We recommend and urge" the ministers "to immediately take steps to integrate their churches by publicly inviting colored people to their services," the council's resolution said. "We feel this can be achieved as easily as the integration of our schools and children would not be asked to accept a situation which the adults are not willing to tolerate."

Dr. W. O. Vaught, Immanuel Baptist Church pastor, said the council misunderstood the clergy. "We did not say we were in favor of integration as such, but in favor of obeying the law and following the school board plan for integration," he responded. Dr. Marion Boggs of the Second Presbyterian Church and Dr. Aubrey G. Walton of the First Methodist said that Negroes were welcome to attend worship services whenever they wished.

To pray for reconciliation

Another group of 40 Little Rock

clergymen headed by Protestant Episcopal Bishop Robert R. Brown agreed to hold prayer services in their churches on Oct. 12. Aim would be to bridge over the divisions and seek to reconcile opposing sides in the integration dispute, Bishop Brown said.

The clergymen's action resulted from a letter from President Eisenhower in which he said that the immediate question was not agreement with a particular Supreme Court decision, but "whether we shall respect the institutions of free government or, by defying them, set up either a process of deterioration and disruption or compel the authorities to resort to force to obtain that respect which we all should willingly give."

Roman Catholic and Jewish leaders joined in the plan. Most of Little Rock's 200 churches were expected to support it. It was hoped that other congregations throughout Arkansas would participate as well.

NCC backs President

Meeting in New York this month, th General Board of the National Counci of Churches praised President Eisen hower's actions in upholding decision of federal courts by halting mob violenc in Little Rock.

The NCC board unanimously endorse a message sent to the President by Dr Eugene Carson Blake, NCC head. "You actions in upholding the decisions of th federal courts and in supporting the com munity forces desirous of complying wit the court decisions and the steps yo have taken to restore law and order ar worthy of commendation," Dr. Blake ha written. "Obedience to law is essentia to the safety and security of all our citi zens, as well as to the good name and in fluence of our nation abroad."

Union corruption assailed

Corruption and undemocratic prac tices in labor unions are so widesprea

PRAYER FOR LITTLE ROCK

Fifty Negro and white clergymen in Oakland, California, joined to ask divine guidanc for President Eisenhower as he dealt with school integration crisis in Arkansa

at they "threaten the health of the hole body of labor," the NCC General oard declared. Recognizing "the imortance of a strong, healthy and demoatic trade union movement within our ociety" the board's statement urged nion members and leaders to work for ean unionism and to eliminate the rongdoers.

No mention was made of individuals the resolution, adopted on the eve of mes Hoffa's election as head of the big amsters' union. Hoffa had been linked labor racketeering by a Senate investiation. The resolution had been strengthed by an amendment, however, after r. James E. Wagner, co-president of the ew United Church of Christ, said clear eference to the corruption issue was ecessary because "one of the largest bor unions in the country will probly elect as its president a man who, far as the ordinary citizen may gather e facts, has been closely identified with me of the worst gangster elements in e country."

To keep the plight of Hungarian refuees before "church people and the pubc at large," the NCC board urged that vil rights be extended to the 30,000 ungarians admitted last year to the U.S. parolees. Congress failed to give legal atus to such refugees and they can now e deported without a hearing.

To study clergy salaries

Because ministers' salaries are determined locally, there is a lack of information about how adequate they are, Dr. oswell P. Barnes, NCC associate genral secretary, explained to the general oard. Recent surveys have shown that alaries have been raised in recent years ut are still declining in purchasing ower.

A year-long study of ministers' salaries to be conducted by Dr. Samuel W. Blizzard of Princeton Seminary was approved by the board. It will be financed by a $33,500 grant from the Rockefeller Brothers' Fund. The study will "establish facts on what salaries ministers actually receive, as distinct from perquisites (housing, etc.) and fringe benefits." It will also suggest ways by which co-operative religious agencies may aid denominations and local churches in solving salary problems.

Officials of the NCC's member bodies will be asked to aid in the salary study.

Pope outlines role of women

Statements by Pope Pius XII were making headlines during the past month. In its course the Pontiff urged Roman Catholics to censor radio and television programs, admonished Jesuits to stop smoking, chided newspapers for sensationalism, urged widows not to remarry.

Last month the Pope told the congress of the World Union of Catholic Women's Organizations that "no one can say that woman is in any way inferior" to man, but that "wives must submit themselves to their husbands as the church does to God." Modern social customs are placing man and woman "on a footing of equality in family life, as well as on a social, political and professional plane," he said. Quoting St. Paul, the Pope said there is a "clear-cut difference between marriage partners."

The Pope noted with approval that women "are finding their place in almost all professions as well as in cultural, social and political institutions and in international bodies."

Protestant view differs

The Protestant view on the status of women in marriage and on the remarriage of widows differs somewhat from that outlined by the Pope, said the Rev.

William Genne, director of the NCC Department of family life.

"The individual is responsible for acting in accordance with his own conscience," Mr. Genne said. "Widowhood is not regarded as a higher spiritual state or more desirable than remarriage."

While Paul describes the husband as head of the family, he also says this "headship" should be exercised with love and tenderness, Mr. Genne continued. "Some Protestant churches stress the authority of the husband and father in the family. But many others regard the responsibility of both parents in partnership as a better working arrangement," he explained. "It fits in with our ideas of the value of all human personality, regardless of sex."

TV censorship furthered

The Pope's appeal for Roman Catholic censorship of radio and television programs which the church finds offensive got quick support from *The Evangelist*, organ of the Albany, New York, diocese. Appearance of Mrs. Margaret Sanger, planned parenthood leader, on a network interview was a hazard to the "moral welfare" of all Roman Catholics, the paper said. It asked its readers to protest to the Federal Communications Commission, the sponsor, and the network. "A protest now may well prevent policing of the industry later on," the weekly warned.

Mrs. Sanger was "given entrance into millions of homes to taint them with her evil philosophy of lust and animalistic mating," the editorial charged. Industry leaders must prevent such "irresponsible elements from prostituting television," it continued.

Censorship of a different sort was asked by the National Association for Better Radio and Television. The group asked the FCC to hold an inquiry into Los Angeles station which it said carrie several fundamentalist religious program that are inimical to the public interest.

Special criticism was leveled at th "faith healing" programs of evangeli Oral Roberts which the NABRT sai were "misleading and defrauding th public." A recent poll showed doctor and psychiatrists 100 per cent oppose to the Roberts programs, the grou claimed. Among Protestant clergymen 88.6 per cent disapproved the program 3.8 per cent approved, and 7.6 per cen gave qualified approval.

Biblical pool uncovered

A 2,500-year-old well which was onc the scene of a battle between the force of David and Saul has been uncovere by American archaeologists at Gibeon eight miles north of Jerusalem. The di covery was announced last month by a expedition sponsored by the Universit

POOL OF GIBEON

Steps (top and right) led to water leve White spots are workmen holding ladde

f Pennsylvania and the Berkeley (Cali-rnia) Divinity School.

Gibeonites climbed down 79 steps to raw water from the well, at the bottom f a 33-foot pit. It was one of ancient alestine's most remarkable engineering chievements, the scientists said.

Also found at the site of the old city, hich was destroyed by King Nebuchad-ezzar in 587 B.C., were many inscribed ieces of pottery. Among them were 54 r handles bearing archaic Hebrew in-riptions which indicated that they were bels from wine jars made especially for ie export trade, said Dr. James B. Prit-hard, head of the expedition.

ouple battles for child

Two years ago the Baltimore Depart-ent of Public Welfare placed a sickly ewborn infant in the care of Mr. and Irs. Frank Frantum, a Lutheran couple. ast August the Frantums filed a petition adopt the now-healthy two-year-old.

Baltimore's City Court denied the pe-tion on the grounds that the child's atural mother was a Roman Catholic nd that the Frantums were too old. Mr. rantum is 54, his wife 48. Maryland's tate Court of Appeals upheld the lower ourt. The boy was taken from the Fran-ms, placed with a Roman Catholic ouple.

This month the Maryland law was be-g challenged in the U.S. Supreme ourt. The state court's decree "ascrib-g a particular religious faith to a child nd denying a petition for adoption by a ouple because their religious faith is fferent" is a denial of the "equal pro-ction of the laws" guaranteed by the 4th Amendment to the U.S. Constitu-on, Mr. and Mrs. Frantum held.

Since the child was the fifth illegitimate ffspring of his natural mother and since ie had asked the welfare department to provide for him, her action and mode of life showed that she was not a "practicing Roman Catholic believer," the appeal said. None of the mother's other children had been baptized as Roman Catholics, it further declared.

Queen's churchgoing planned

Queen Elizabeth II of England and the Duke of Edinburgh will attend two church services on Sunday morning, Oct. 20, with President and Mrs. Eisenhower, it was disclosed in Washington last week. The royal couple will be here on a month's visit to the U.S. and Canada.

At 10:15 the two heads of state will be present for the dedication of the war memorial chapel at the Washington Cathedral (Episcopal). At 11 they will attend the regular morning service at the National Presbyterian Church, where the Eisenhowers regularly worship.

Bishop Angus Dun will officiate at the cathedral ceremonies. Dr. Edward L. R. Elson, the pastor, is scheduled to preach at the Presbyterian Church on "The Mighty Meek."

And so forth

A chaplain who will spend his full time helping alcoholics has been appointed by the Lutheran Welfare Society of Minnesota. He is the Rev. John E. Keller, an American Lutheran Church member.

St. Paul's Lutheran Church in downtown Toledo has purchased a 90-room hotel which adjoins the church building, plans to convert it into low-cost housing for elderly persons who can care for themselves and pay their own expenses. A psychologic clinic will use part of the building. Government loan will provide for remodeling of the $80,000 purchase, said Dr. C. Umhau Wolf, pastor of the ALC congregation.

world news notes

Will Communists conquer moon?

When U.S. spacemen get to the moon, they may find it enclosed in an iron curtain. It's a little early to be worrying about the lunar cold war. But Russian success in being first to launch a baby moon brings up the questions: Is Russia more efficient than the U.S. in solving a complex scientific problem? And if so why?

Russians immediately claimed that "emancipated and conscious labor of the people of the new Socialist society will make man's most daring dreams come true." Science fiction is now on the side of Russia as a propaganda weapon. Victory in moon-launching may convince millions in Asia and Africa that Communists have proven the superiority of their system.

In Russia, where a few master-minds control everything, there can't be rivalry between three branches of the armed forces such as has slowed up U.S. work on long-range rockets. There is no Congress trying to please the public with tax cuts by reducing military research budgets. And Russians are willing to invest incredible sums in their scientific schools and make sure any first-rate student can be educated in them.

The pay-off

Being first in sending a rocket to the moon is the triumph that may be expected from an efficient, materialistic way of life. According to the blueprints on which they are building their society, the Russians may have trouble in deeper-lying things.

After Red space men get on the moon they may rebel against the Kremlin. There won't be tank corps that can be transported up there fast enough to put down the revolution.

"Moon colonists break with Moscow, Want U.S. foreign aid," the headlines may tell us in 1972.

Freedom is contagious

People in Poland had been intoxicated by the new freedom they enjoyed this past year. Secret police weren't around watching everybody as they had in the past. The cautious Gomulka government was trying to be a little bit independent of Russia, but not enough to bring in Russian armies.

Students in Warsaw liked the small sample of freedom and wanted more. Their weekly paper, *Plain Speaking*, began speaking too plainly. This month the government suppressed the paper. Two thousand students marched in the streets in protest, and Polish police broke up their demonstrations with tear gas.

Roman Catholic Cardinal Wyszynski appealed to the students for moderation in a sermon on Oct. 6. "I can understand your yearning for freedom of speech," he said, "but you should respect what you have." He has made strenuous effort to support the Gomulka government.

The difficulty of the freedom-fighter is in knowing how far they can go before losing all their gains. Hungarians last year went too far. They say that they would have been more cautious if they hadn't expected the U.S. to rush to their assistance.

As for U.S. assistance in Poland, the most the Gomulka government can expect will be a big loan sometime this winter. The $90 million the U.S. has already lent is insufficient to rebuild the Polish economy. The U.S. Congress will be skeptical about making any large investment on such a doubtful risk as the future of a free Poland.

WASHINGTON

By ROBERT VAN DEUSEN

STASSEN AS PEACEMAKER

FOR TWO and a half years Harold Stassen has been President Eisenhower's special adviser on disarmament. His appointment in 1955 was hailed as evidence that the administration intended to give special emphasis to a serious search for ways to avoid atomic war. He was dubbed "Secretary of Peace" by the press.

Stassen's personal prestige was not high at the time of the appointment. It sank still lower in his party after his inept attempt to head off Nixon as the vice presidential nominee. But the disarmament post, instead of putting him on the shelf as some people expected it to, brought him back into the limelight. World events made the effort to achieve East-West agreement on the limitation of armaments move to the center of the stage.

London Conference

AS THE Disarmament Subcommittee of the United Nations met in London, hopes ran high that some workable formula might be hammered out. Russia seemed willing to work toward a "first stage" agreement on limitation of armaments and aerial inspection.

Stassen proved to be an able negotiator. He presented the American viewpoint and proposals effectively. At the same time he showed a flexibility of approach which left the way open for further discussion. During the early stages of the conference, it seemed likely that some common ground might be reached.

This gave rise to some negative reactions. Admiral Arthur Radford, then chairman of the Joint Chiefs of Staff, charged that Stassen was giving away too much and not getting enough in return. Lewis Strauss, chairman of the Atomic Energy Commission, opposed the terms of the agreement and criticized Stassen.

John Foster Dulles flew to London and presented personally a new set of proposals for aerial and land inspection of most of Europe, plus certain U.S. and Soviet territories in the region of Alaska and northern Siberia. In response, the Russians stiffened their position that there must be an unconditional ban on the testing of nuclear weapons before any other agreements could be reached.

The conference ended without reaching any firm proposals for a first stage in the limitation and control of armaments. Some felt the meeting had been futile and that Stassen had failed in his mission. Stassen's interpretation was that a great deal of progress had been made, and that the Russians had left the way open for further negotiations.

RUMORS ARE GOING around Washington that Stassen may be relieved of his disarmament post. If this happens, it will be partly because some within the administration are personally opposed to him. Others feel that further discussions on disarmament should be handled by someone who pursues a firmer line.

Roscoe Drummond, columnist for the New York *Herald-Tribune*, cabled from London that he had found Stassen a "cool, patient, poker-faced negotiator . . . with a far higher rating in Europe than the press had given him in Washington." He said that "when and if Moscow is ever ready to talk business, Stassen is one who can help make sure that we get the best hole-proof agreement."

CHARLES C. HUSHAW

THEY TELL THE WORLD

A pair of skilled newsmen move at a slightly frantic pace in seeking publicity for the ULC

By LUCILLE E. HEIN

"OUR JOB is to make people aware of religion—but not bombard them with it." That's what I heard from Charles Hushaw and Richard Sutcliffe, of the United Lutheran Church's Department of Press, Radio and Television.

There was no formality in the interview in the PRT office. People wandered in and out. Mr. Hushaw or Mr. Sutcliffe bounced up when an idea hit, disappeared to pass it on to someone, dashed back to pick up the interview. It was all rather breathless, but stimulating.

Each does top-quality work in his field —Hushaw in press news and Sutcliffe in radio and television. Each can go ahead and do the other's job when necessary. "It has to be this way," Sutcliffe said. "Each of us is out of the office frequently."

"We mesh gears," Hushaw added. "We may disagree and bicker, but like a family we present a united front to the world. And we like to think that we work well with other departments of the church."

THE MEN have some things in common. Charles Hushaw had 21 years of newspaper experience in California, 25 years on newspapers altogether. "It's his contacts that make ULC news hit the front page," Sutcliffe said. "Charley knows every editor and city desk man in the U.S.—or so it seems."

"I could say the same of you, partner," Hushaw broke in on the eulogy. "You know, Dick has earned the respect of all radio and TV network people. They even give him free advice."

Sutcliffe came to PRT after a newspaper job in Roanoke, Virginia, several years of radio newscasting, and six years on the staff of THE LUTHERAN.

GETTING OUT the news for a big church keeps the PRT Department hustling. "Our responsibility is to put the church before the public," said Charles Hushaw. "We handle only national-level news that can be expected to be of interest to newspapers, magazines, radio and TV newscasters, and the wire services.

"This includes important activities of the ULC, its officers, boards, and agencies. It means getting ULC convention news to the public. It means picking up synodical or local news items that can be blown up for national use in a PRT release. And, of course, putting Lutheran personalities before the public eye."

"Anyone in PRT has to be a fast worker—a hustler," said Sutcliffe. "We

RICHARD T. SUTCLIFFE

have to pound it out as fast as any newspaper or public relations man. We try to break news in advance, when possible."

"We spend a lot on long-distance calls and telegrams," Hushaw said, "and neither of us hesitates to do so. The church has given us quite a free rein. Sometimes by a phone call we can get an item in today's paper rather than in tomorrow's.

"WE SEND OUT many pictures and advertisements in newspaper mat form," Hushaw continued. "All the local church has to do is insert its name and pertinent information. This service is free to our churches. The ads, all created by professionals, are suitable for the big-city daily or the small-town weekly. We've sent out 27,000 mats in our three and a half years on the job.

"The big job in news is the regular PRT news release that goes to all our pastors—about 4,500. The news release also goes to 500 newspapers and magazines, secular and religious, and to the wire services."

There is a special style of writing news for press, radio, and television, and it takes years of experience to develop this style. Hushaw and Sutcliffe have had this experience. They get ULC news to editors and newscasters in a format that needs no re-editing.

"Of course it isn't all used," Charlie Hushaw said. "Thousands of words come out of our office in a day. An editor takes what he wants—what will interest his readers or listeners."

Hushaw added, "Any news release reflects the church. The way it's worded should create favorable climate for the church. News shows we are proud of our church and its activities."

PRT statistics for broadcasting via radio and television might surprise some who say, "I never hear anything done by our church." Radio broadcasting was less than 1,000 hours in 1954, and 3,139 hours in 1956. TV broadcasting rose from 78 hours in 1954 to 198 hours in 1955 and 658 hours in 1956.

"TV reaches those who never go to church," Sutcliffe said. "If on one Sunday night we could give them a good show, something they will remember, something they will connect with the United Lutheran Church—then we've made good use of our TV budget."

HUSHAW AGREED. "TV is the most effective medium of communication, but it is mainly communication for entertainment, not for education. The church has to accept this qualification. The TV audience is never captive. They'll dial us off as soon as the program becomes boring."

"Boredom is our competitor," said Sutcliffe. "Not Perry Como or Steve Allen. We can't preach. We can't offer a worship service on TV. What can we do? We can create programs that put religion in a good light—that make people anticipate a church-sponsored program. We can entertain and sprinkle the entertainment with a few facts, so people

will say, 'Why I didn't know this was Lutheranism! Quite interesting.' "

"We can't afford to go off-base theologically in anything we prepare for newspapers, radio, or television," Sutcliffe added. "Yet we can't use theological jargon. That's aimed at church people. Our work is aimed at everyone—it has to be mass communication. What we produce for radio or TV has to be understandable to people who've never heard of the Lutheran church. They want entertainment, not preaching."

"We call this reaching the unreached. It's our theme song," Hushaw said. "And it's difficult for some church people to accept this. They forget that the man outside the church may not recognize reference to a parable. No bells ring for him when the garden of Gethsemane is mentioned. You'll find that many current religious programs on radio and TV are applauded widely. But look who's applauding—the church people, not the millions of others whom the churches are trying to reach."

THE PRT MEN write many scripts for those who appear on ULC-sponsored programs, such as the Protestant Hour, CBS Church of the Air, NBC-TV Frontiers of Faith. Sutcliffe produces and narrates the script for the weekly "Church World News," a transcribed program which is broadcast over 75 stations.

"We've some good radio and TV personalities among our church people," Charles Hushaw said. "Take Dr. Fry, our president. He's always news. He'll give us a good story in advance, so we can time it for best use. He's a frequent network speaker because he has a TV personality."

"We need many more like him," Sutcliffe said. "Now on radio, Dr. Edmund Steimle is our good representative. He speaks on our share of the Protestant Hour and on other ULC-sponsored programs. The Protestant Hour goes out over almost 300 radio stations."

NO DEPARTMENT can operate without money, and no department ever has enough money. "We're like everyone else," Hushaw admitted, "always crying about our budget. What we could do with a couple of million!" He looked dreamily into some mythical year when this might be a reality.

"Our PRT budget for this two-year period is $440,000—$220,000 each year. From the doubled budget in 1958, our allocation is $500,000 to be used for TV. We also have a reserve fund for TV—about $125,000, which we've built up over three years."

Sutcliffe took up the budget theme. "There is always a problem—not only in our church, but in others. Shall we pour everything we have into one big live TV show—a spectacular? Or shall we spread our funds over a 13- or 26- or 39-week filmed series?

"Take that $125,000 we've been hanging on to for three years. If we wanted to use it for a live network show, we'd have to buy the time. Churches can always get free time on radio and TV, but free time is not always good time. An hour on a network costs $75,000. That would leave $50,000 for our show. You can't put on much of a show for $50,000. The big regular shows run from $60,000 to $115,000 per show, and spectaculars run much more."

"No . . . THE ULC can't afford to put all its eggs in one basket," Hushaw said. "That's why filmed shows seem the best bet to us. A half-hour filmed TV program runs $25,000 to $50,000. Filmed

PRT staffers with the department chairman, Everett Mitchell, NBC commentator

TV is done in 13- or 26- or 39-week series. At $25,000 minimum per film, a 13-week program would run to $325,000, plus promotion costs. That's about the cheapest it could be done.

"So, supposing we get this extra budget allocation, a filmed series is the thing to consider. Prints can be sent around the country on a schedule. It would have to be in color—no use doing anything in black and white from now on."

"We'd like to do something in children's TV," Sutcliffe said. "At the moment we're co-operating with the National Lutheran Council on an experimental idea in that area. If it's good, we may try it. We have co-operated with other Lutheran bodies on several radio and TV ideas, and Charlie and I work with broadcasting and film committees of NLC and NCC. Television is a new field to all denominations. No one has yet found the answer to religious TV."

"My main field is the news part of PRT," Hushaw said, "but I get as excited as Dick over television. ULC news releases, radio scripts, TV programs are a reflection of the church's desire to spread the good news of God. If we spend money on a TV or radio program and do a professional rather than an amateur job, people say, 'Those Lutherans must think a lot of their faith if they are willing to spend so much on presenting it to the public.' "

"We don't work alone," Sutcliffe said. "Though you may think so from all the I's we've used in this conversation with you," Hushaw added. "We have the fullest co-operation from all ULC boards, agencies, and executives. And we have a faithful consulting committee, under chairman Everett Mitchell, a top TV and radio man."

"We lead erratic and hectic lives, as any one in mass communication and news work does. But we love it." Sutcliffe spoke for both of them as the interview ended. "Telling the Good News is the job of the whole church. PRT is just one instrument in the telling."

Lifting cross for cherry blossom parade in Washington

THERE'S WORK FOR EVERYBODY IN CHURCH

It's easy to find things that need to be done in any congregation

By BETTY R. HOEFER

A MAN WHISTLES slightly off-key as he repairs a chair. Another smiles as he assists an elderly couple into his car and drives off to church. A woman in a wheelchair finishes fastening a snow-white collar to a well-pressed choir robe, "tooth-snips" the thread with a satisfied sigh. The face of a teenage girl reflects the bright colors of the poster she has just painted. What do these people have in common? They are all Christians serving their Lord.

Many of us feel that "we would like to serve our church, but—" and finish the sentence with our own particular 25-word exemption. Most of us know of the basic, ever-present need of the church for Sunday- and vacation-school teachers, choir members, and consecrated men for the church council. It may be we do not feel as qualified as some now serving. Or perhaps we think we have no talent whatever.

One group of church members in Minnesota conquered this feeling in a "Green Thumb Club." The Luther Leaguers started it by planting flowers about the church grounds. Soon older members of the congregation joined in this "grass roots" movement, planting shrubs and trees. This informal group now has plans for regular upkeep and improvement of the church "gardens."

Some members of a Pennsylvania congregation felt this way too, but their thumbs had other inclinations. The men now get together periodically in the church basement for evenings of fellowship punctuated by constant hammering and other assorted mechanical noises. Chairs, equipment, anything subject to disrepair, benefit by their talents.

The women have their special night, too. They chat happily amidst heaps of used clothing—sorting, mending, packing. Repaired garments, rag dolls, rugs, re-knit mittens and caps flow forth from their tables to all parts of the world through Lutheran World Relief.

MINISTERS SUGGEST that, even lacking thumbs, we can use our heels in evangelism calling and visiting the sick. Blessed with automobiles, we can bring the aged and infirm to church, drive a regular Sunday-school pick-up route, taxi Leaguers to special outings. Non-choir voices can be used in assisting busy church secretaries with their telephoning.

A new need has arisen, according to a California pastor, for writers of church publicity—especially press releases, radio and TV announcements. Many of us have dreamed of writing. Here is a way to bring this interest down to earth and really test ourselves for a worthwhile talent.

A new project to care for an old need has resulted, in a Virginia church, in a well-run "baby-sitting pool." Mothers take turns caring for groups of small children during church events.

OLDER CHILDREN benefit in a New York parish's indoor handicraft "camp" for city youngsters. This is proving to be one of their most successful "Brother's Keeper" projects. The kids love it and the grown-ups are co-operating with enthusiasm. Hidden talents have turned up in this many-faceted program.

Can we paint posters? Direct a discussion group? Crank a mimeograph? Greet visitors? Maintain choir robes? Have we worked as secretaries? Teachers? Salesmen? Our church can use us. One of the best ways to match our talents with local needs is to volunteer through our pastor.

Ministers can truly be "keepers of the keys" for us. If we let them know what we like to do, they will do their best to guide each of us to our own niche in the inner circle of church life.

MILLIONS OF PEOPLE long for immortality who do not know what to do with a rainy afternoon.

—PAUL HOON in *The Interpreter's Bible* (Abingdon)

Pastors Work Hard In Norway

There are 4,000 church members for each pastor, so they don't get acquainted personally, but the church life is vigorous

By ANNE JORDHEIM

"CHURCH ACTIVITIES are among the things I miss most. I've been in Norway almost six months, and not one pastor has been to see me!"

This is an American speaking, one of the many living in Norway. The pastor of the local congregation has not visited him. What is wrong with the Norwegian churches? Why is it so difficult for non-Norwegians to understand church life in Norway?

I must confess I was one of these Americans. When I first came to Norway I compared church life here with what I was used to in the USA. As I became more adjusted to Norway, I learned more about church life of this country. The more I learned, the more impressed I became, so that I now admire the work of the church people greatly.

WHY ARE NOT all members of a congregation visited by their pastors? There are 4,000 people for each pastor in Norway. In my own congregation, Ullern *menighet* in Oslo, five pastors serve 33,000 people. In Norway a congregation is geographical. That implies that

every inch of Norwegian soil belongs to some Lutheran congregation. Ullern, being a town within a city, covers an area of 35 square miles.

Ninety-six per cent of the population of Norway belongs to the state church, which is Lutheran. Nearly all Norwegian children are thus born into the Lutheran church and into their local congregations. Thus practically everyone residing in the Ullern *menighet* is also a member of the Lutheran church.

Ullern *menighet* has five churches (among them the lovely old stave church at the Folkemuseum at Bygdøy which many American tourists visit), three parish houses, two meeting-houses, and two schools used for meetings and services.

How CAN our five pastors accomplish the gigantic task of being the spiritual leaders of so many people? First, it is due to our head pastor's expert leadership and administrative ability—especially the way he delegates duties to his helpers—which make such a large congregation run smoothly. Our pastors are often extremely overworked and must economize on their strength and energy and organize their time very well.

When we consider the 33,000 people in Ullern *menighet,* a key question arises. Can all these people actually be reached by the church? Astonishingly enough, they can! But not by the means we have come to accept in the USA. Our pastors cannot possibly know, much less visit, every member of their congregation. Almost everyone, though, can be reached by the church through baptisms, confirmations, weddings, and funerals; even if the people involved are not active members of their congregation.

Indirect contact by church workers, employed or voluntary, is often used too. The pastors ask their helpers to visit certain people in their respective districts.

The Ullern congregation has its chief pastor, two associate pastors, two assistant pastors, four parish nurses, two mothers' helpers, and of course the organist and choir.

PASTOR GUNNAR BONDEVIK, although youthful, has been a minister for almost 30 years. I talked with him, on behalf of THE LUTHERAN, about his work in the church. My family is not well acquainted with Pastor Bondevik, although we often hear him preach on Sundays and speak at meetings. Only a few months ago he conducted the funeral service of our little boy. I shall never forget the words he spoke to us that very day. I have always appreciated his deep insight into human nature and his understanding of human problems.

As a preacher, he seems to be speaking to everyone of his congregation—even to me—personally. Thus he is able to bring the word of God into our hearts and give us renewed strength and courage.

I came right to the point by asking Pastor Bondevik this—"What do you really consider your greatest problem in such a large congregation? Is it lack of personal contact perhaps?"

PASTOR BONDEVIK answered with his usual friendly smile—"My greatest problem is really how to carry out my pastoral duties in the right order of importance. It is often difficult to know what I should do first. The other day, for example, I spent nearly two hours with a patient at a hospital, although I should have visited two others, too, during that time. But I soon found out that the time was well spent. A woman from the congregation visited the two others later on."

"Do you also have so much writing to

do? I have heard that a Norwegian pastor spends much time on making out certificates, and so forth."

"Fortunately here in the city we have help in the office. In the country, most pastors have to do all their own book work."

"How many baptisms and weddings do you have here a year, in case a Lutheran congregation in America would care to draw a comparison?"

"On the average we have about 150 weddings, 450 baptisms, 30 confirmations, and 170 funerals in Ullern a year."

"Four hundred fifty baptisms! This is a growing congregation!"

"Oh, yes, there are many young people living on the outskirts of Ullern congregation. They are the ones I would like to have more time to visit, especially after the baptism of their children. Most young couples have little chance to be active in the congregation because they are tied down by their children. I am sorry to say that our baby-sitting program during church services is by no means well organized except in one of the churches."

"In connection with weddings, do you have an opportunity to do any premarital counseling?"

"We never consent to marry a couple unless we have talked with them first. We also have courses for young married and engaged couples which are well attended. We try to get expert speakers on the many subjects concerning marriage and the rearing of children."

"WHAT ABOUT MARRIAGE counseling? Do many couples come to you for guidance?"

"They do. But usually they come too late. They have already made up their minds to get a divorce, and there is little we can do. In Norway, it is required that all prospective divorcees must discuss their difficulties with a mediator, often the pastor, before their divorce is granted. Some couples come to us as soon as troubles develop, with the serious intention of preserving their marriage. In those cases we are frequently able to help."

This is the main church in Ullern parish

"I know that Ullern *menighet* has the reputation of being active and effective. That must mean that, in addition to your pastors and your staff, there must be many active lay people. As I understand it, the concept of stewardship is rather new to Norway, but it certainly must have been practiced in Ullern for a long time. Am I right in that?"

"Certainly you are right! We have a very active group of men and women, and they constantly try to widen the circle. That is why our evangelization program last year was so successful."

"But what about all your confirmands? Do they usually join the young people's organizations afterward?"

"Mostly no. Many of them we do not

ee again until they wish to get married. n a state church like ours, the young eople are not used to taking any respon- ibility for their local congregations. Neither do they have financial re- ponsibilities, since the money for the hurches is part of the taxes they pay nyhow."

"Tell me a little about your parish urses and mothers' helpers. I was so rateful for having one of your mothers' elpers for two weeks after my third aby was born!"

"Right now we have four parish nurses, nd they give physical, mental, as well s spiritual care to our parishioners. They lso decide on where our two mothers' elpers are needed to take over the work f a mother in a family. Often there is lness—as in your case—there might be new baby in the family. The families ay only a small fee, as you know, and he congregation carries the rest of the nothers' helpers' salary."

"Is THERE MUCH social work done in our parish?"

"No. The state and community social rganizations are so well organized that o one suffers any want here at Ullern. Once in a while, however, an acute emer- ency might arise, usually of financial nature. Our church welfare committee elps in such a situation. They keep an ccurate record, however, because it has appened that one person has asked for oney from all five of us pastors. Since his committee has been established, we astors have nothing to do with money."

"There are several hospitals, convales- ent homes, and old people's homes, also school for the blind in Ullern congre- ation. Who takes care of them? I am thinking especially of the large cancer hospital near where we live. Certainly there a pastor is needed to minister to the sick!"

"We five pastors make our regular rounds of the hospitals, and take turns at visiting the old people."

THE TELEPHONE RANG, and for some time Pastor Bondevik was busy arranging for a 92-year-old woman, who had been living alone and was ill, to be admitted to a hospital.

"Just one last question, Pastor Bondevik," I said, realizing that my time was up, "tell me a little about the life of a pastor's wife in such a busy congregation. I suppose you don't get much time for your family."

"How true! We have little time for family life. Our parsonage is an open house with people coming and going at all times. Now that our children are grown up, my wife is very busy with church activities. We have many meetings at our house, and she has to be the hostess—and much more than that. Throughout all the year she has been my most faithful helpmate."

Pastor Bondevik accompanied me to his lovely, large living-room where Mrs. Bondevik was busy setting a large table. Soon there would be a meeting of the Norwegian Seamen's Mission Society, and a cake was already in the oven.

As Pastor and Mrs. Bondevik bid me farewell, he stressed that he was pleased to be of help to me.

"I really think," he said, "that it is very important to keep up and strengthen the contact and friendship between the churches here in Norway and those in the USA, yes, in the whole world!"

WHENEVER WORSHIP is empty form, or artistic enjoyment, or moralistic endeavor, it is still the worship of self and not communion with God.
—J. F. JANSEN in *Guests of God* (Westminster)

There seems to be no solution for Protestant and Catholic differences in thought about the church

By REINHOLD NIEBUHR

OPPOSITION of Greek Orthodox leaders to the proposed merger of the World Council of Churches and the International Missionary Council, expressed at the World Council central committee meeting this summer, is a reminder to all devotees of the World Council that it is not a pan-Protestant movement. The Council contains both Protestant and Catholic churches. Catholic churches comprise Anglicans of Catholic persuasion and the Greek Orthodox churches.

The Greek Orthodox churches object to the Missionary Council because it conducts missions on Greek Orthodox territory. Many of us would not like the Missionary Council to abandon its efforts in these fields, even if the price is the failure to achieve merger with the World Council.

This position will, of course, be questioned by those who think Protestants should not do mission work in any Christian nation. But few of us would be prepared to disavow all missionary activity in the Latin American nations, for instance, in many of which Roman Catholicism is not a vital spiritual force and sometimes a very reactionary social force, in league with an antequated feudalism.

BUT QUITE APART from the question whether any version of the Christian faith should, in the name of ecumenicity, refrain from doing mission work in any traditionally Christian field, the objections of the Orthodox brethren remind us that the World Council has not solved, and cannot solve, the problem of the contradictory conceptions of the church held by the Protestant and the Catholic portions of its membership. Broadly speaking, the difference is that Protestantism regards the church itself as standing under the judgment of God and of being holy only as it mediates the judgment and mercy of God.

Roman Catholicism regards the church as "the extension of the incarnation," as sharing the sanctity of Christ. Greek Orthodoxy, while claiming no sanctity for the hierarchy, does claim sanctity for the unbroken tradition of the church.

THIS DIFFERENCE is wide and deep. Many theological issues today run through the different churches rather than between them. Many of the issues will yield to friendly debate. But this issue will not yield, for each side would yield something of what it regards its essence if it yielded on this issue.

For that reason the World Council will never become, as some hope and others fear, a super-church. It will have commissions on "Life and Work" and on "Faith and Order," but the Commission on Faith and Order will never achieve a perfect consensus.

This need not trouble us too much. It is enough that the World Council should be a ground on which the churches meet each other in friendly encounter, and an instrument for doing common work of the type which differences in theology do not make impossible and common convictions about our Christian witness in the world make imperative.

FIVE MAKE A FAMILY:

Comforting Conversation

I'D BEEN FEELING better ever since I decided to ask one of the pastors to help me with my problem. I approached the church with a lighter heart and a lighter step.

I didn't care very much which man I saw. Pastor Sym is younger and has had more training in understanding human relations. But Pastor Ittel has had years of experience in working with people. Both men know me very well and both know more about God and his revelation in the Bible than I shall know if I live to be a hundred.

PASTOR ITTEL'S office was empty and I went on to Pastor Sym's. He was working at his desk, lost in concentration. I had to tap on the open door before he looked up and saw me.

"Mrs. Melton! Come in."

"You're busy. I can see that. Want me to come back when you have more time?"

"A pastor always has time for what he wants to do. And I'm always glad to talk with you. Come, sit here."

The contrast between his reception of me and the treatment I had received from Miss Regan at the school was laughable. His friendliness and cordiality quieted any fears I might have had that my problem was something I ought to try to handle myself.

I SETTLED DOWN GRATEFULLY. "I won't waste time beating about the bush. I have a problem. And somehow I have the feeling that God and my life as a Christian are all mixed up in it. Maybe I'm up against some sort of test—and if I am I know that without some expert tutoring I'm going to flunk it flat."

"Even without knowing the problem, I'm ready to believe you are right. A lot of life is like that."

"Well, I've run up against a situation where I actively dislike someone. And when I tried to clear things up I only made the whole thing more of a mess than it was before. The person is Pete's teacher. I've talked about it with Dan, but he's too close to the situation to see it objectively. We've both come to a dead end. We ought to love Miss Regan. We both admit that Christ loves her. But her treatment of Pete and her open attack on me made me so furious I let loose and practically threatened to report her to the principal of the school. Now, even if I could make myself love her and try to get along with her, she wouldn't believe in my sincerity if I swore on a stack of Bibles as high as the Empire State building."

HIS EYES twinkled their appreciation of my attempt to lighten things with a bit of humor, but he remained serious. "Sounds like the usual human situation, all right. We try to improve things and when we can't work things out our way we flip our lids and make things worse. We've all done it at one time or another. But could you fill me in on the beginning? How does she treat Pete? And how did she attack you?"

I went over the whole story. I told

him how Miss Regan, a young and inexperienced teacher, had taken over the seventh grade which had been taught the year before by a really wonderful teacher who knew how to allow the children freedom in the mechanical operation of the classroom, letting the children act natural so long as it contributed to and did not interfere with the learning.

"Then along comes this little snip." I didn't even try to keep the dislike out of my voice. "She insists on teacher authority first, foremost, and all the time. Pete is a good student. He gets interested in what he's doing—goes to the reference shelf or to get a piece of drawing paper or to sharpen a pencil without remembering that he must raise his hand and get permission. He gets interested in a discussion and speaks up without waiting to be called on. Or he did. Now he is so fed up he isn't interested in anything. And I'm very much afraid he is consciously needling her before the group."

THERE WAS CONCERN on Pastor Sym's face but he said nothing, waiting for me to proceed. "So I went down to the school to try to see how we could work together on this thing. She took it for granted that I had come to defend Pete and that it was up to her to show me how obnoxious he has been. When I suggested that she talk to the principal about Pete's past record, she thought I was threatening to use my influence as a member of the PTA. And here's the thing I'm so ashamed of—I lost my temper and did threaten to go to the principal the next time Pete complained!"

"You met threat with threat?" he smiled understandingly.

"No, I'm afraid I haven't made the picture clear. She wasn't threatening me. She thought I was threatening her—so I did!"

"There are all kinds of threats," he answered slowly. "Anger is almost always response to threat of one sort or another. First of all, you consider her a threat to Pete. As a mother you respond to that, no matter how broad-minded and kind you try to be. Most of us have suffered at the hands of just such an authoritarian teacher at some time in our lives, so unless you are different from most people you are responding to a remembered threat of your own youth. And the thing that triggered your action was her threat to your own picture of yourself as a Christian mother seeking help for her child. She didn't see you as you saw yourself. Most of us feel that as a threat."

AS I THOUGHT that over, I suddenly realized how right he was. If she wouldn't see me as a friend, I wouldn't be a friend.

When I nodded a bit sheepishly, he went on. "Without knowing Miss Regan I'd still be inclined to think you have sized her up correctly. She is inexperienced and apparently insecure both personally and professionally. Pete is a threat to her, and so she resents him."

"Then getting Pete to conform might be the key to the situation?" I felt rather hopeless about that.

"You and Dan aren't the only Christians in your family, you know." He looked at his calendar. "Could you send Pete in to talk to me after supper tonight before he starts his homework? I have a meeting later."

"Of course. And thanks so much. I guess the whole thing is a matter of psychology, after all."

"I'd rather say there's an element of theology in every problem of psychology. Our relation to God is part of our relation to other people. But let's talk about that some more after I've seen Pete."

VACATION SUNDAY

IT WAS ONE of those late vacations. Children were back in school, but the weather was warm and there was opportunity for a brief journey. On Saturday evening I looked in the newspaper to locate a church where I might attend an early service next morning. We had to be on our way by ten.

Of the many Lutheran churches in the city, only one had an early service listed, but announced a "Youth Sunday installation of officers of the Luther League." Would it really be a service of worship or just another "program"?

The next morning I arose earlier than I intended. Driving to the church, I found that it would be almost fifty minutes before the scheduled service began. Several blocks away I passed another church. A few people were entering.

THE SIGNBOARD in front of the church indicated that it was Episcopal, and that a service of Holy Communion was about to begin. I parked the car and entered the little church. It was obviously one of those parishes of the Episcopal Church which practice a formal type of worship —Anglo-Catholics they call themselves.

Inside a huge crucifix hung over a prayer desk in the narthex. In the church proper all of the furnishings which one finds in Roman and Anglo-Catholic churches were plainly visible—stations of the cross, statuary, sanctuary lamp, and tabernacle. I slipped into the rear pew and knelt in prayer. A few moments later a bell tinkled and the minister (I should say priest), vested in eucharistic vestments carrying the veiled chalice and paten entered the sanctuary.

THE PEOPLE ROSE and the service began. There was no music. All parts of the liturgy, both priest's and people's, were said. The order was the communion service of the Book of Common Prayer, with a few additional prayers and ceremonies practiced by Anglo-Catholics.

Everyone seemed to know exactly what to do, for they knelt and stood and sat in unison, all the while making their responses in a soft, rhythmic tone. Perhaps this was what disturbed me. It all seemed a little too pat, perhaps artificial. I did not know the schedule for the rest of the morning in this little parish, but I had the feeling that the service was being hurried along as if to be completed quickly.

There was no sermon, nor a brief meditation. The liturgy, which is similar to the Common Service, moved along quickly. As the thirty or forty worshipers went forward to receive the sacrament, I glanced at my watch. Just time to get to the Lutheran church. I slipped out of my pew.

AT THE LUTHERAN CHURCH a group of people, mostly boys and girls, were noisily chatting on the front walk. Inside there were more people, and although the chatter had subsided, a soft muted mumbling rose above the sound of the organ. An acolyte entered the sanctuary and with obvious ceremony lighted the candles.

The church now filled up with latecomers. I guessed that about a hundred were present. Four or five young people, followed by the pastor in his street dress, entered the sanctuary and took their

seats. The pastor went to the altar and, after a silent prayer, turned to the congregation. He spoke several opening sentences that were not a part of any order with which I was familiar, then turned to the altar and offered a prayer. Then the congregation was invited to sing the first hymn.

I had picked up a hymnal, but found it was of no help. One of the ushers, a young boy, seeing my consternation, quickly pressed a pamphlet into my hands. Here I found was the entire service, not from the Common Service, but obviously prepared to mark this particular observance.

AFTER THE HYMN one of the boys in the sanctuary went to the lectern and led the responsive reading. Another of the young people read the lesson, although it appeared that little practice had been given to it beforehand. Some words just didn't come out properly and where emphasis was required, it was not given.

After the next hymn, the leader of the group led off in a series of readings designed to promote the work of young people in the church. Each of the boys and girls in the sanctuary took his turn reading a lengthy paragraph outlining the responsibility of youth in the life of the church. The readings weren't impressive. Two girls carried on an intensive conversation. One boy playfully jabbed his elbow into the side of his neighbor and giggled at the other's discomfort, only stopping at the disapproving glare of his mother. A third youngster spent the whole time doodling on the back of her Sunday school lesson book.

All this time a knot of boys who were serving as ushers huddled around one of the adult ushers in the back of the church, their noisy conversation interfering with the "speeches" coming from up front. Occasionally the man in the group would point excitedly to several places in the church and assign one of the boys his duties.

THE "PRESENTATION" ended, the doodling stopped and the boy ushers shuffled self-consciously down the aisle. The pastor picked up the offering plates and as the boys formed a straggly line at the communion rail, he handed them the plates. When the group had assembled in the back of the church, a girl sitting near the organ console, stepped forward and, facing the congregation, began to sing. Here, I thought, was a juvenile imitation of the concert technique which one sees so often in our choir soloists, both male and female. A group of girls in front of me appeared to be trying to get the soloist to recognize them and were giggling, to the obvious annoyance of the singer.

The offering was brought to the altar and solemnly blessed by the pastor who then called before him the newly elected officers of the Luther League. This time the printed pamphlet offered little help. His words of greeting and installation were not written down, neither in my paper nor in his. They were the usual collection of pleasantries, with an emphasis upon the "challenge" facing these youngsters. Fortunately, this part of the service didn't last long. The pastor turned to the altar and offered the prayer from the printed pamphlet and then turned again to pronounce the benediction. Another hymn concluded the service.

THIS WAS MY vacation Sunday morning. As I drove away I wondered to myself, had I worshiped God this morning. Did the services I had attended offer me ample provision to come before the Lord of heaven and earth to confess my faults and be assured his pardon? Had I joined

he faithful Christians of the world and he hosts of heaven to sing his praises? Did the life-giving strength of the preached Word or the living presence of he Body and Blood of Christ find their way to me this Lord's Day? I wonder.

(*To be continued*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Grow up

QUESTION: I am a sophomore in college and am not getting along well. It looks as if I am going to fail in three courses. Last year I did better, though it meant hard work. I seemed to have more enthusiasm for the work then.

One of my troubles is my parents. It is impossible to talk to them. Yet I feel heavily obligated to them. Any time I want to talk about my future, what my vocation is to be, they tell me not to worry about it, but just do my school work. If I suggest any plan, they throw cold water on it.

This condition has prevailed since my high school days. They want everything postponed and say I am still quite young. About some things they just refuse to say anything. I feel the need of a good open talk with them, but it seems I can't get it. I feel that I am moving toward a blank wall.

REPLY: If such a condition is permitted to continue, it will cause more and more harm, and ultimately defeat you. That does not need to happen. You'll have to take the initiative.

Your parents may feel incompetent to discuss your situation or to furnish any guidance. Without realizing it, they may even be selfish and possessive, trying to keep control of you for their own satisfaction. It is probably hard for them to acknowledge that you are grown up and have to take on more and more mature attitudes, ways of thinking, and mode of life. Regardless of the total situation it is up to you to make the next move.

Give your parents every consideration and courtesy. But it is high time for you to turn to your professors for discussion of your problems and aspirations. It is rather surprising that you have not already done this. Most of them will be ready to talk to you. The psychologist, the personnel office, and the vocational counselor on the staff can be of valuable assistance. If you are not now doing so, you ought also to seek more companionship with your fellow-students. They too can be of some help.

SINCE YOUR father and mother have failed to be of help, you will have to go your own way, secure the best available counsel, weigh all carefully, and make up your own mind. Don't hurry your decisions, but don't ignore the issues. Once you are reasonably sure of the questions which concern you most, you can decide whether you should tell your parents what your decisions are.

With such a reorientation, put your best into your studies, keep in contact with your advisers, and give a fair degree of attention and time to religious, social and recreational activities.

We're Equal Before God

There were masters and slaves in Paul's day, and Paul gave advice on how they ought to treat one another. The main problem is recognizing that all are sinful

By JOHN SCHMIDT

Read Ephesians 6:5-9

IF PAUL'S great principle—"Be subject to one another out of reverence for Christ"—was to be relevant for the Christian community of his day, it had to be applicable to the relationship between slaves and their masters. In the Roman civilization there were many more slaves than free men.

Unlike the slavery once known in America, it had no implications as to race or cultural attainment. Slaves were taken in military conquest and were, in the Roman empire, usually white-skinned. Often they had a better education than their masters.

IT WAS to this oppressed group that the gospel made its strongest appeal (compare I Corinthians 1:26-29), just as in nineteenth-century India it was the "outcastes" who responded most eagerly to the witness of the missionaries.

Since, in our Western world at least, slavery has ceased to exist, Paul's instruction may seem irrelevant to our present situation. Actually the inner core of his teaching, concerning misuse of power and refusal to acknowledge needful authority, is thoroughly meaningful to our contemporary struggle between labor and capital, as well as to other aspects of our situation.

This responsibility is dual, Paul insists. His word to the slave may not be divorced from what he says to the master.

In this discussion Paul's usual conservatism is evident (I Corinthians 7:20-24), a conservatism which came in part from his apparent expectancy that the return of Christ in glory would soon come. In part, also, it was a matter-of-fact recognition of the framework of the society within which Christians would have to manifest their faith.

Constituted authority was there—and must be acknowledged (Romans 13:1-7; I Peter 2:13-17). Paul was no Don Quixote, to battle windmills in vain. He attacked a vast social evil by transforming it from within (as can be seen when he applies this teaching to a specific case in *Philemon*). He fights darkness by raising the shades and letting in the morning sun.

SPEAKING WITHIN the strong bond of Christian brotherhood, Paul could be frank. He does not offer easy condolence and sympathy to slaves, but encourages them to use their position in life to God's glory. True, their masters had only limited authority. They were "lords according to the flesh," having what Chrysostom called "a temporary and brief despotism." This authority must be respected within its sphere.

By the very nature of their status, slaves are tempted to laziness, carelessness, pretense, and even hatred. So it is with these that Paul concerns himself. Their obedience is to be "with fear and trembling." Not with cringing indeed (for Paul describes his own attitude and that of other believers with the same words) but with a zeal to do one's best, to avoid failure if possible.

"Eye-service" might deceive an overseer and escape the lash, but it could not satisfy him who sees the motives of the heart and the deeds done in secret. Christian slaves had the duty of avoiding any conduct that would displease or discredit their Lord (I Timothy 6:1).

Like every other believer, whatever his earthly status, the Christian slave was a slave of Christ. Paul often spoke of himself in this sense (Romans 1:1, etc.). Why should he shrink from slavery to one who had himself become a slave for his redemption (Philippians 2:7)? Such slavery is perfect freedom.

ROMAN LAW regarded slaves as living machines. No consideration was shown, for example, to family affection when a slave was to be sold. A male guest was commonly supplied with a female slave as a mark of hospitality, just as he would be given any other convenience. But, insists Paul, a slave is not a "thing" but a man. His outward condition may remain unchanged, but his inner attitude is transformed.

The institution of slavery could not long withstand this pressure. Men who enjoyed the liberty of Christ could not long be kept in a slavery that denied their rightful human dignity. But it was necessary, as Paul here argues, that Christian slaves must act like responsible men, thus becoming worthy of freedom.

Such whole-heartedness and devoted service in the lowliest of estates would surely bring its reward. The "lord according to the flesh" might ignore it, but not he who is Lord of both flesh and spirit. He never fails to acknowledge any service done by his slaves. His judgment ignores such surface considerations as status, importance, and wealth, but is concerned with the spirit that motivates the service (II Corinthians 5:10). This is why Canon Wedel speaks of "the democracy of the Judgment Day."

THE SAME APOSTLE, who had graciously stooped to the slave, now stands erect before the slave's master. He cannot abolish the inequality, but he can maintain that good will, love, and loyalty are reciprocal obligations.

Plato had argued that the treatment of slaves was the ultimate test of character, since the master could mistreat them without fear of consequences. Slaves, it was said, must be "kept in their place" as subhumans. Their chief characteristics were deceit and sensuality, their masters claimed, so that repression was necessary. Paul did not argue that "one man is as good as another," but rather "one man is as sinful as any other." Masters and slaves stood on the same level before God.

THE SELF-DENIAL, submission, and love that masters demanded of their slaves, they must themselves display, for they too are "slaves of Christ." It was the duty of a master to exercise oversight, but such well-known common threats as the whip or sale, by which slaves were "kept in line" were not to be used.

Rome (and its successors) always sided with the masters. Sentimentalists invariably side with the slave. But "there is no partiality with him" who is Master of both and who expects both to live "out of reverence for Christ."

IT HAS BEEN the cross which has revealed to good men that their goodness has not been good enough.—By J. H. SCHROEDER in *Treasury of the Christian Faith*, edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

BOOKS

AFRICAN ROMANCE

Felembe. By Jens Larsen. Muhlenberg Press. 275 pages. $3.50.

This is a delightful novel telling of the joys and sorrows, frustrations and blessings, of a devoted mission doctor and his young bride laboring in disease-infested jungles.

Dr. Harry Noland is stationed at a post far in the interior of Liberia. This becomes a mighty lonely assignment for him. Also he meets strong opposition from the local witch doctor, and the result is disappointments and frustrations in his work.

But all of this changes as a young lady, Evelyn Stuart, comes into his life. She is the daughter of one of the executives of an American rubber company who is visiting the plantation. Dr. Noland is called upon to stem an epidemic that has stricken the plantation. Evelyn, a socialite from New York, not accustomed to menial tasks, volunteers to help the hard-pressed workers at the company hospital. Here she learns to know and admire Dr. Noland.

She wonders how a man of his skill and brilliance can leave behind him the promising positions and pleasures of America, and lose himself in a life of service in the heart of the jungle. Finding herself caught up in the life of the hospital, she begins to understand the meaning of it all. To the consternation of many, Evelyn marries the "foolish" missionary. For a honeymoon they set out on a winding jungle trail that leads, after several days' trek, to his remote station.

Evelyn, who is given the descriptive native name, "Felembe," naturally dispells the loneliness from Harry's routine existence. In turn, with the thrill and the romance of the wedding over, the young girl from Manhattan finds herself lonely in this remote mission outpost. Tedious medical research demands more of Harry's time as the spread of a new epidemic calls Dr. Noland from his station. Tragedy strikes his own home.

Felembe is ready to call it quits. Because of her, Dr. Harry Noland is ready to give up his medical mission career. But a remarkable chain of fast-moving events and heroic service changes the picture. Felembe, in deep sorrow, comes to understand the significance of the words: "He who finds his life shall lose it, and he who loses his life for my sake will find it!"

Here is another refreshing novel by Jens Larsen, based on facts, describing without a lot of fanciful exaggerations (as so many authors work into stories about Africa), the life of a young couple working together with a loyal team of African Christians to alleviate pain and suffering among those who desperately need such help.

Telford, Pa. E. H. FLOTHMEIER

CHRISTIANITY UPSIDE DOWN

You Have Met Christ. By David Wesley Soper. Westminster Press. 142 pages. $2.50.

Things look different when you stand on your head. The bird's-eye view, and the mouse's, give a person entirely new slants.

It's the way in which D.W.S. says what he says that is the most arresting, if not the most important part of this book. He is anything but prosaic; in fact, he has the gift of the slightly wacky. But it's helpful.

He offers more than a bag of attractive and arresting tricks. He depicts the mind of Christ. He describes the thinking, acting, living of the man in Christ. But how he does it! He has a definite flare for the bizarre approach, and for the epigram.

He wouldn't last long in the local pulpit, I fear, because he's blunt, calling a spade a spade. Maybe that's why he's a professor. He cleaves the air with sharp thrusts. One of many examples is his definition of the church: "a mutual admiration society of those who have surrendered to the status quo, who have quenched the Holy Spirit within . . ."

While some of his writing is scoldy, and while there are times when you are sure he

s too mindful of how he's impressing you, n some of the later chapters of the book he mparts so much of his soul's sincere desire hat it becomes full-blown poetry.

Preachers looking for sermon-starters, arresting titles, and the uncompromising biting truth will find this book a gold mine. *You Have Met Christ* (that's the theme and title) when you have seen suffering encircled with love, when you have observed dynamic as against static religion, when a person has acted on the principle that there are no second-class human beings. The flesh and blood of this book hang on the bones of about 40 such "You have met Christ when" theses.

TITUS SCHOLL

Albuquerque, N. M.

A CHRISTIAN'S DAILY LIFE

Christian Living. By Stephen F. Bayne, Jr. Seabury Press. 341 pages. $2.50.

This is a book on Christian ethics by a bishop of the Episcopal Church, one of six volumes by various authors on "The Church's Teaching." Although written particularly for the membership of the Episcopal Church, it will make profitable reading for others.

Bishop Bayne's central thesis, set forth in the first section of five chapters, is the same as Luther's in his *Treatise on Christian Liberty*. He asserts that a Christian is completely free and at the same time completely a servant. Faced with a multitude of choices in life, and unable perfectly to choose the right, the Christian receives the love of God in Christ and should return this love to God in his daily living. This opening section, while deeply theological, is couched in terms that can be easily understood by any layman.

The next three sections, comprising the body of the book, are concerned with many of the aspects of daily living. Section Two discusses family life and work under such topics as sex in marriage, children and the home, stewardship and vocation. Section Three deals with the church and the nation, treating subjects such as the nature of the church, ecumenicity, politics, and minority groups. Section Four is concerned with the Christian and international life.

In the preface the author indicates that what he sets forth is the commonly held Anglican moral tradition and not in all cases personal opinion. He states that, "indeed I must confess that my own attitudes are at certain points somewhat brisker than those which are here expressed."

The treatment of the subject is down to earth, the author's style free-flowing and easy to read. Many stimulating insights into the Christian's responsibility in daily living are presented.

HERBERT N. GIBNEY

Hempstead, N. Y.

CHRISTIAN CLASSICS

The Rule and Exercises of Holy Living by Jeremy Taylor and **The Private Devotions of Lancelot Andrewes.** Thomas S. Kepler, Ed. World Publishing Co., Cleveland. $1.50 each.

These are volumes in the handy pocket-size series known as World Devotional Classics. Lancelot Andrewes (1555-1626), bishop of Winchester, and Jeremy Taylor (1613-67), bishop in Ireland, are two remarkable examples of Anglican piety in an era of great ecclesiastical troubles and divisions. The intense struggle for holiness in a crowded life, the ideals set forth, and the vigor with which these saints urge incentives to virtue, constitute a mine of teaching for those who would learn how to pray and how to meditate.

The specific contribution of Jeremy Taylor is the application of this spirit in all the experiences of daily life. The primary note of the writings of Lancelot Andrewes is repentance. Through a somewhat artificial mode and in a literary style presently ignored, there shines a devotional legacy which underscores Taylor's own belief that "theology is rather a divine life than a divine knowledge."

ROBERT D. HERSHEY

New York City

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

overseas

Norwegians loved their old king

NORWAY: Oslo. Sept. 22.—NORWAY'S beloved King Haakon VII died on Sept. 21. He had been king of Norway for 52 years, a great man who possessed all the qualities expected of a king—and much more. He was intensely interested in the welfare of his people. Even in old age he kept up with all the news both at home and abroad. King Haakon could be seen in any town in Norway, always without a bodyguard.

It was King Haakon who kept up the morale of the Norwegian people during the German occupation in World War II. He did not surrender to the invaders. After a dangerous flight through Norway he arrived in England. Norway had never known a more joyful day than when their king returned after the war.

King Haakon was the man, who—above all party strife—held the Norwegian people together. No country has ever mourned more sincerely over the death of their king than Norway does. No eye was dry when the news came over the radio that the old king had finally gone to his heavenly home. No one has ever witnessed such a reverent silence as could be seen in the streets of Oslo, as well as from the southern coast to the North Cape.

Norway separated peacefully from Sweden in 1905 and began looking for a king. The young Danish Prince Carl seemed the most likely candidate. He would not accept the throne until Norwegians took a national ballot confirming him as their choice.

I ONLY SAW King Haakon once, and it was an unforgettable experience. Having lived in countries where kings belong to fairytales only, it took a little time to get used to being in the kingdom of Norway. I, too, learned to love the king as all Norwegians do.

"You poor Americans," remarked a little Norwegian girl, "you have only a president, but we have a king!"

It was only three years ago when I saw King Haakon. On a beautiful summer evening I attended an outdoor concert featuring such great singers as Elisabeth Schwarzkopf and Jussi Bjørling. Shortly after I had taken my seat, there was complete silence in the audience.

Then everyone stood up and looked towards the entrance. Exactly at 8 P.M. (he was known for his punctuality) King Haakon and a few other men came in and sat down only two rows in front of me. The concert began. The two great stars delighted the king, because he applauded heartily, talked and smiled, and obviously enjoyed himself.

THERE ARE NOT many kings left in the world, and certainly there are very few Lutheran kings. King Haakon, as the head of the Norwegian Lutheran state church, was a devout Christian, who attended Sunday services faithfully.

King Haakon's son, the new King Olav V, follows his father's footsteps. As the new head of the church, he, his son, Crown Prince Harald (who has been brought up just like any other Norwegian young man) and his daughter, Princess Astrid, attended the memorial services at the cathedral in Oslo the day after King Haakon's death. One local newspaper had this significant headline—"Our new king is on his way to church . . ." All over the country people showed their respect by attending memorial services.

Representatives of all nations will attend the funeral on Oct. 1. Bishop Johannes Smemo of Oslo will officiate at the service. —ANNE JORDHEIM

Synod Plans Own Sector Project for 1959

By JOHN E. COOPERRIDER

CHICAGO—With "double apportionment" ($15,000,000) set as goal by the United Lutheran Church for 1958, the stewardship committee of the Illinois Synod is planning a program for 1959 when the ULCA's share in the apportionment will be reduced again. The proposed program already approved by the executive board of the synod consists in a synod-wide sector project.

The committee plans to use the same phases of the sector project now used within congregations.

A research committee will examine the synod record of offerings over the years.

A proposal committee will take over the work of the budget committee and suggest to the synod new ways of expanding its work.

A publicity brochure will be prepared, and in every congregation visitation will take place. Teams will be composed of one clergyman and one layman visiting every congregation.

The clergyman will preach on a Sunday morning, and the layman will talk to the congregation for 10 minutes. Then both will meet with the church council and stewardship committees that afternoon.

The visitation phase of the plan will take place in 1958. The rest of the program will begin in the near future in preparation of 1959.

The program is meant to help the synodical budget only. The million dollar campaign for Chicago Seminary and Carthage College, adopted by the synod at its last convention for 1959, will be a separate program.

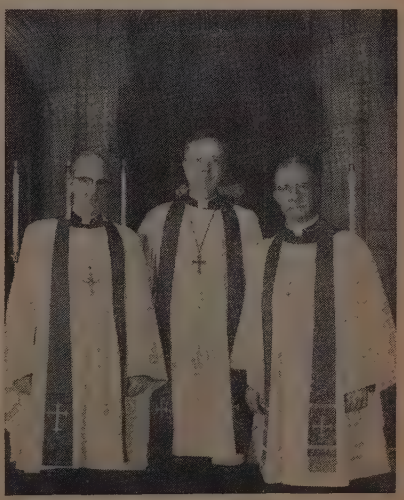
The present sector project program conducted in the congregations to meet the "double apportionment" goal in 1958 has the full support of 60 per cent of the congregations. Another 15 per cent of the congregations have accepted a modified form of the sector project.

In all, 125 congregations have pledged to give special promotion to the 1958 ULC campaign.

In the first eight months of 1957 apportioned benevolence receipts in the Illinois Synod were $28,000 ahead as compared to the same period last year. That is $8,000 more than the total increase in 1956.

School of Missions Opens

OPENING of the first Lutheran school of missions on the North American continent took place Sept. 29 at Chicago Theological Seminary in Maywood.



Three Presidents in Chicago University Chapel

When A. Howard Weeg (left) was installed last month as Illinois Synod president, ULC President Franklin Clark Fry (center) preached and Illinois Conference President O. V. Anderson (Augustana Lutheran Church), right, was one of the participants

ILLINOIS . . .

Dr. Ralph Loew, president of the Board of Foreign Missions, was the speaker. Dr. Earl S. Erb, executive secretary of the board, performed the dedication.

The Augustana Lutheran Church has designated the new school as its training center for all missionaries, except those going to Latin America.

The school's first class has an enrollment of 23.

United Lutheran Church Women of Illinois raised $22,000 to purchase a "furlough house" for missionaries attending the school. It will house two families.

Churches Explore Economic Life

LUTHERAN PASTORS in the Chicago area met for two days in September to discuss problems of the city's economic life.

The meeting, sponsored jointly by the Lutheran Ministers' Association and the Lutheran Council of Greater Chicago, was first of a series.

Speakers for the conference on "The Church and Industrial Relations" included Daniel S. Healy, regional director of the AFL-CIO; H. Howard Hirsch, director of community development for the Association of Commerce and Industry; and Dr. Theodore Pretzlaff, director of the church and economic life department for the American Lutheran Church.

A NEW MISSION will be established in the northwest part of Rockford as soon as Arthur Stees, now a student at Gettysburg Seminary, is graduated and ordained in November. He has been called to organize the new mission.

THE REV. WILLIAM A. KISER retired as pastor of Gethsemane Church, Cicero, on June 30, after a pastorate of 45 years. He organized the congregation after graduating from the seminary in Maywood in 1912.

The congregation built a chapel in 1919, and the first story of the main church in 1937. The superstructure was dedicated last January.

The Rev. Warren Best was installed as pastor of Norwood Park Church, Chicago, Sept. 22. He had been the church's assistant pastor.

FLORIDA

BAM Approves Four Fields For Mission Development

By JOSEPH HUNTLEY

ORLANDO—Four new fields have been approved by the Board of American Missions for occupancy in Florida. The fields include Delray-Boynton Beach, St. Petersburg Beach, Sanford, and Orlando (south).

A change of pastorate has been announced for a four-year-old mission. Pastor Harry E. Vensel of Arnold, Pa., will replace the Rev. Louis C. Suessman as pastor of St. Andrew's Church, Homestead.

THE REV. CHARLES F. STECK, JR., newly elected synod secretary, who retired on Sept. 1, will become an industrial chaplain for a major motor freight company with headquarters in Cherryville, N. C. Pastor Steck will continue as secretary of the synod.

THE ULCW of the Florida Synod will convene Oct. 22-24 at St. John's Church, Orlando.

Building Plans Take Shape

ST. MARK'S CHURCH, Coral Gables, plans to air-condition the church and build a 14-room, $75,000 educational building.

St. Peter's Church, Miami, is holding four morning worship services and two complete Sunday school sessions. The Rev. John Taylor and the Rev. Carsten Ludder are the pastors.

Sunny Isles Church, Miami Beach, has had tentative approval to erect a $40,000 worship center. Work begins early in October.

Trinity Church, Jacksonville, has begun construction of a $55,000 parish house.

THE REV. E. WILBUR BOCK has resigned from St. Paul's Church, Melbourne, to become assistant pastor at University Church, Gainesville. He and his wife are enrolled as students at the University of Florida and will manage the Student Center.

utherans Have Own Center on Illinois Campus

THE CHURCH fol-
ws its young people
the campus. The
w Lutheran Student
enter at the Univer-
y of Illinois, Cham-
ign, was dedicated
st May and came
to full use this fall.
Designed in contem-
rary style (*right*),
e center was built
th the support of
ht church bodies
presented in the Na-
nal Lutheran Coun-
. Dining and recre-
onal facilities are
ovided in the base-
nt.

Cross Dominates Modern Illinois Lutheran Student Center
National Lutheran Council is sponsor for student ministry

ledication: Student Pastor Roger Gobbel,
O. Halvorson, Synod Pres. A. H. Weeg

The building affords adequate facilities for the campus ministry. The chapel was designed so that it can be used for other purposes as well as for worship. Besides Sunday services, there are Tuesday afternoon devotions, Wednesday matins and Thursday evening vespers.

On the main floor is the student lounge (*below*) used for relaxation, visits with students and informal meetings. The north wing contains two study rooms for Bible study and discussion groups, and for non-credit course teaching. The offices of the campus pastor and counselor and a student workroom are in the south wing.

Rudisill Resigns, Nelson and Prigge Join Board

THE BOARD of Parish Education added two members to its staff last month while Dr. Earl S. Rudisill, who had been with the board since 1940, resigned.

Dr. Earl S. Rudisill

DR. RUDISILL, a native of Gettysburg, Pa., was a graduate of Gettysburg College and Seminary and obtained a Ph.D. degree from the University of Pennsylvania. He served parishes in Chicago, Pittsburgh, Philadelphia and York, Pa., before becoming president of Thiel College in 1934. He was an instructor in psychology at Pittsburgh University and at the University of Pennsylvania while being a parish pastor.

As a member of the Parish Education Board staff, he was secretary for adult education and, later, a secretary in the field work division. Dr. Rudisill, who has moved to Lancaster, Pa., will continue to write and counsel in the field of human relations. His *Personal Problem Clinic* will continue to appear in THE LUTHERAN.

PASTOR DONALD W. PRIGGE, who joined the board this month, is also a Gettysburg College and Seminary graduate. A native of Syracuse, N. Y., he was chaplain at Syracuse University and pastor of Mount Tabor Church in Syracuse before accepting a call as associate pastor of Reformation Church in Washington, D. C.

Donald W. Prigge

He was actively engaged in student work and leadership training. His new assignment will consist in promoting the work of the Parish Education Board — its programs, methods and materials — throughout the United Lutheran Church.

Lawrence E. Nelson

PASTOR LAWRENCE E. NELSON, formerly of St. James' Church, Bettendorf, Iowa, is replacing Lawrence M. Reese as secretary in the young people's department while Pastor Reese, with the board since 1946, moves into to the adult and Christian home department.

Pastor Nelson was born in Des Moines, Iowa, and graduated from Drake University and Gettysburg Seminary, majoring in Christian education. As assistant pastor of Epiphany Church, Baltimore, he set up week-day programs for young people and helped develop youth camping plans. In Iowa he was a member of the synod's youth committee and parish education committee, a teacher at the Iowa Synod youth camp and chairman of the radio and TV committee of the Davenport Ministerial Association.

EORGIA-ALABAMA

Development Underway n Three New Missions

By PAUL J. RENZ

ATLANTA—First services were held for ree new missions in September and Octo- er. Developer Jack H. Warner, Jr., held e first service in Sandy Springs on Sept. 5. The service in a school building was tended by 60 persons. The first Sunday hool session was held Oct. 6.

In the Glen Haven area of south Decatur, a., Pastor Joseph W. Holt held the first rvice in a school on Sept. 8. Attendance as 85. Sunday school classes have been rmed. Interest among non-Lutherans of e area is high. Fifty per cent of those tending the first service have never held embership in a Lutheran church.

First service in Gadsden, Ala., was held t. 6 by Developer Stephen E. Schullery io until recently was a mission developer Texas. The Gadsden group meets in the R. Cox Chapel.

All three missions have organized steer- committees to assist the developers.

Conferences Meet This Month

CONFERENCE meeting schedule in the hod for this month is the following:

Alabama: St. Mark's, Huntsville, Ala., t. 21;

Central: Our Saviour, Albany, Ga., Oct. ;

Ebenezer: Zion, Marlow, Ga., Oct. 25.

Pastor James Griffin of St. Paul's Church, vannah, Ga., chairman of the synod's so- l missions committee, will speak at all ee meetings.

ast Evangelism Missions Held

THE LAST two evangelism missions in the orgia-Alabama Synod were held in Bir- ngham, Ala. (Sept. 29-Oct. 4), and Au- ta, Ga. (Oct. 13-18). Eight churches e included in Birmingham; five congre- ions, three of which are in South Caro- . participated in Augusta.

Welcome to First Mission Service
Pastor Warner greets guests at Sandy Springs

Concluding the evangelism campaign, synodical leaders announced that all the congregations of the two-state synod had taken part in mission weeks.

LEADERSHIP WORKSHOPS have been conducted in the synod by the Rev. J. William Wahl, secretary of the Board of Parish Education, in ten areas of Alabama and Georgia. New interest is being shown in congregational leadership training classes.

DELEGATES to the LWF assembly visited Atlanta in September. Mrs. Elizabeth Baden of Germany, Mrs. Irena Heintze of Poland, and Mrs. Lucy Nelubin of Brazil addressed a meeting at Church of the Redeemer, Atlanta, and talked in many of the Atlanta churches and to special groups in the community.

UNITED LUTHERAN CHURCH WOMEN of the Georgia-Alabama Synod convened Oct. 8-10 at Peachtree Road Church, Atlanta. Speakers included Mrs. J. B. Moose, Professor Benjamin Bedenbaugh of Southern Seminary, and Miss Isolde Eland, New York.

JOHN BLIX LIND from Hamilton, Ohio, became assistant pastor and minister of music at Church of the Redeemer, Atlanta, on Sept. 1. Pastor Lind was ordained in the American Lutheran Church.

GEORGIA-ALABAMA . . .

Salzburgers Are Not Forgotten

CORNERSTONE was laid for the Salzburger Memorial at Jerusalem Church, Rincon, Georgia, Dr. Charles Shealy, Sr., pastor, Oct. 13. The stone was placed in the educational building. The building, Pastor Shealy said, will be called Salzburger Memorial. The cost will be borne by Jerusalem Church and the Salzburger Society. The society will have a room and joint use of the vault for its records pertaining to the history of the Salzburger settlement.

THE HOUSE CHAPEL of St. Matthew's congregation, Rossville, Ga., was dedicated Sept. 8.

ROCKY MOUNTAIN

Club in Colorado Mountains To Become Lutheran Camp

DENVER—United Lutheran leaders have purchased the Rainbow Lake Club near Hillside, Colo., for use as a camp to serve congregations of five Rocky Mountain states.

Dr. John F. Futchs, president of the Rocky Mountain Synod, said negotiations are under way with the Kansas Conference of the Augustana Lutheran Church to share in ownership and operation of the camp.

Dr. N. Everett Hedeen of Salina, president of the Kansas Conference, said that in view of current merger discussions involving the two church bodies "a co-operative camping program is a natural area of church work and should be studied and explored further."

Final action on whether the Augustana Lutherans will join in the camp operation is to be taken at the annual meeting of the Kansas Conference in April.

The United Lutherans are scheduled to take possession of the camp, purchased for $30,000, on May 26.

Located in the San Isabel National Forest amid the Sangre de Cristo mountain range the camp has an elevation of 8,450 feet and faces the Wet Mountains and Pikes Peak.

CARIBBEAN

Puerto Rico Laymen Study Stewardship Sector Plan

By FRANCISCO MOLINA

SAN JUAN, P. R.—About 100 lay leade of the Puerto Rico Conference churches m Sept 16 at Zion Church, Bayamon, to stuc the sector project for stewardship.

The meeting went a long way to disp fears that the project might lack lay suppo in a Latin environment. The main present tions were made by laymen themselves.

The study sessions were under the leade ship of Pastor Eduardo Roig, synod pre dent, and Pastor V. M. Rodriguez.

Frederick Church Confirms 56

FIFTY-SIX CHILDREN were received in communion at Frederick Church, Thomas, Virgin Islands, in the largest co firmation since the congregation w founded 291 years ago. Pastor James Amos reported an overflow crowd of hu dreds at the service.

Forty men hold a supper meeting once month in Frederick Church's parish hall prepare for organizing the "Men of t Church." A committee of five is worki out organizational details.

More than a hundred are active in t young people's program led by interne J Weld. Besides the Luther League there an intermediate league for the new co firmands and a junior league.

Dr. Jonas Dressler, of Northwest Seminary, has been supplying the Freder pulpit during Pastor Amos' furlough.

NAZARETH CHURCH at Cruz Bay, und going finishing touches, will be dedica when Pastor Amos returns. One of the m beautiful churches on St. John Island, it h a seating capacity of 140.

MISS CAROL JACOBSEN, R.N., of Min apolis, arrived Oct. 1 to become matron the Queen Louise Home, Frederiksted, Croix. She succeeds Miss Pauline Zie who returned to the mainland.

Bethlehem Church, Indianapolis, Dedicates New Parish Building

By WILLIAM L. PIFER

INDIANAPOLIS — Bethlehem hurch in Indianapolis dedi- ated its new $100,000 parish all on Sept. 29. The building ontains 28 rooms to be used r parish education and fel- wship.

The congregation, organized 1923, also completed a 40,000 improvement project the church which included stallation of air-conditioning. astor is the Rev. Donald E. lder.

Participating in dedication rvices were Synod President 'alter M. Wick and Pastor llen K. Trout who had served e congregation from 1927 to 41.

CONFERENCES for Sunday hool teachers have been ar- nged this month by the parish ucation committee of the In- na Synod. The Rev. George B. Ammon, o heads the audio-visual aids division of e ULC Board of Parish Education, will eak to pre-school, primary, youth and ult group leaders on "aids in teaching." Schedule is Oct. 14-15 at Trinity Church, rt Wayne; Oct. 16-17 at Grace Church, khart; Oct. 18 at St. Luke's Church, Lo- nsport; Oct. 20 at St. Mark's Church, tesville; Oct. 21 at St. Mark's Church, ansville.

Bethlehem Church and New Parish Hall in Indianapolis
Sunday school building was completed, church renovated

Mulberry Home Installs Head

MULBERRY HOME for the aged is now erating under the direction of its new perintendent, the Rev. Russell Bussabarger Lancaster, Ohio. Pastor Bussabarger was two years superintendent of Bethany llage at Dayton and was earlier active social mission work in the Ohio Synod. graduate of Weidner Institute, Mulberry, and Wittenberg College and Hamma Divinity School, he served Ohio Synod parishes from 1933 to 1953.

RICHARD A. CARLSON, minister of music of Trinity Church, Fort Wayne, returned from a study and recital tour in Europe.

NORTH CAROLINA

BAM Investments Approximate Synod's Contributions to Board

By FRANK K. EFIRD

SALISBURY—Recent study of North Carolina missions shows that the Board of American Missions has invested $350,280 in North Carolina in the last five years. During the same period the synod gave the board $351,597 through ULCA apportionment.

The board's investment includes $182,350 in church construction loans, $160,550 for

NORTH CAROLINA . . .

salary aid, $2,800 for mission pastors' moving expenses. Cost of BAM surveys was not counted.

OBSERVING Parish Education month in September, St. Paul's Church, Salisbury, invited teachers and parents of kindergarten, primary, and junior children to meet at the church on three successive nights to discuss the relationship of the home and Sunday school.

Pastor Lethco Bumgarner of St. Paul's reported that 60 per cent of the parents attended. The response was so good that parents and teachers decided to hold at least one annual meeting to discuss what each can do to supplement and help the religious training offered by the other.

It was the unanimous opinion of parents that they would expect Sunday school teachers to discipline their children and to report the disciplinary action to them.

MORE THAN 300 leaders attended the sector "review of progress" meetings held in eight areas of the synod in September. They were conducted by John Berger of the Lutheran Laymen's Movement and Pastor Ernest Misenheimer, assistant to the synod president. Forty per cent of the synod's congregations are participating in the sector project.

Fifty-Fifty on Integration

"The Salisbury Post" conducted a poll on the reaction of local people in various occupations to President Eisenhower's decision to send federal troops to Little Rock, Arkansas. Sentiment was split equally between advocates and opponents of the use of federal powers. Negroes are now peacefully attending formerly all-white schools in three North Carolina cities.

HAVELOCK has been approved as mission field for development by the Board of American Missions. It is a residential section adjacent to the Cherry Point Marine Base on the North Carolina coast.

Residents are 95 per cent military personnel. Seminarian Carl Fisher conducted services during the summer with an averag attendance of 90.

ANTIOCH CHURCH, Dallas, broke groun for a new nave Sept. 15. Anticipated cos is $34,000. Volunteer labor will be used The congregation recently completed $20,000 educational building. The Rev C. E. Lutz is pastor.

LENOIR RHYNE COLLEGE dedicated i $500,000 P. E. Monroe Auditorium, Oct.

SOUTH CAROLINA

Sector Project, Evangelism Keep Congregations Busy

By WYNNE C. BOLIEK

COLUMBIA—Most South Carolina congre gations are engaged in implementing th sector project. "Check-up" meetings wer held in each of the five conferences durin the fourth week in September to note pro ress being made and to give assistance whe problems had arisen. The program is mee ing with increasing enthusiasm as congre gations move into full application of th plan.

The Orangeburg area conducted the eva gelism mission last month. The Newber Conference will be reached by the missio during the last week of October. Church participating in the mission this fall combi it with promotion of the sector project.

LUTHER LEAGUERS of the South Caroli Synod attending their convention at Ne berry College Aug. 25-28, elected Miria Eleazer of Orangeburg, president; Ina L Roof, Greenwood, vice president; Kay H inger, Columbia, secretary; and Hen Juemmerer, Walhalla, treasurer.

THREE NEW organizations were receiv into the United Lutheran Church Wome synodical group at the convention held Newberry College in August.

Officers elected include: Mrs. H. Bre Schaeffer, Chester, president; Mrs. Ral Derrick, Spartanburg, vice president; M Herman Cauble, Columbia, recording sec tary; Mrs. Cecil Bowers, Columbia, tre urer.

It's the 95th for Mrs. Wohltmann

. C. A. Wohltmann, oldest resident of the nke Home in Charleston, S. C., celebrated 95th birthday on Sept. 15. Helping her read the birthday mail were Pastor Charles Wessinger of St. Andrew's Church of which . Wohltmann is a member, and Mrs. R. W. se, superintendent of the home. Franke me for the aged, supported by Charleston nty churches, plans to break ground soon a $100,000 building which will enable it nearly double the institution's capacity.

HE BROTHERHOOD of the synod spon- ed a retreat at Mt. Tabor Church, West umbia, on Sept. 8, the first to be held in synod. Synodical, conference, and local cers attended.

ERVICES for the laying of the cornerstone he new church and educational plant for Stephen's Church, Lexington, were held t. 15. The stone building cost $310,000. Rev. Ralph I. Luman officiated. Synod sident Karl W. Kinard preached.

r. Kinard also conducted the corner- e-laying service for the new St. John's rch, Lexington.

PLANS are being made for the erection of a new educational unit for Mt. Hebron Lutheran Church, Leesville, according to Pastor Tally Alksnis.

Holy Trinity Church, Anderson, plans to double the size of the present church. The financial campaign will get under way in January.

THE PRESIDENT reports two installations: the Rev. Virgil A. Cameron, pastor of Our Saviour Church, West Columbia, newest mission group; and Dr. L. Boyd Hamm as pastor of Wittenberg Church, Leesville.

The Rev. Keith Beam assumed his duties as pastor of St. John's Church, Walhalla, Oct. 1. He came from Brevard, N. C., succeeding the Rev. Ralph W. Hoffmeyer.

Mission Holds First Service

FIRST SERVICE of a mission under development in the Belvedere-Bayview area was held in a Belvedere school Sept. 29. The service was conducted by Mission Developer James R. Connelly, Jr. Synod Field Worker J. Shelton Moose participated.

Sunday school classes are scheduled to open soon. Plans are under way for construction of a house chapel for use by the mission until a permanent church can be built.

The South Carolina Synod has purchased a parsonage for use of the mission developer.

MICHIGAN

Missions Set Strong Pace For Stewardship Program

By CLYDE G. STEELE

DETROIT—Strong response to the stewardship sector project was reported by synod leaders last month. Forty-one of the 46 organized congregations decided to use the program in part or in full.

This co-operation was notable, said Pastor Howard Laughner, synodical stewardship chairman, in view of the fact that more than one-third of the congregations are missions organized since 1950.

MICHIGAN . . .

The sector plan was studied at a fall meeting of both conferences at Gun Lake Summer Camp. The presentation was made by Chester A. Myrom, John L. Berger and Pastor Marteen Kilver.

Three New Missions Started

SERVICES WERE BEGUN last month in three new mission fields. Pastor Robert Bergman reported 68 present at the Tecumseh opening. The response was "excellent" at Albion for the initial service held by Pastor Vilis Varsbergs. Pastor Howard Schaar gathered a large nucleus for a church in Southfield Township.

REDEEMER CHURCH, Kalamazoo, was organized Sept. 22 with 71 charter members. Pastor John Bruce began development last November and held the first service on March 3. A 4½-acre site has been obtained for the church building.

CHURCH CONSTRUCTION continues at a rapid pace. Peace Church, organized last March 31 at Ann Arbor, is erecting a house chapel. The first unit is nearing completion for St. Matthew's, Allen Park. Atonement, Detroit, and Redeemer, Adrian, plan ground-breakings for first unit chapels. Prince of Peace, Detroit; Christ the King, Livonia, and St. Mark's, Benton Harbor have engaged architects to draw plans.

MICHIGAN ADVANCE PROGRAM for new missions went far beyond its $100,000 goal. Total to date is $128,000. Advance gifts already are being put to work in the purchase of sites.

"These gifts will perform a miracle in our synod," said Robert Krasa, assistant to the president. "And, as a revolving fund, the miracles will continue."

Summertime Evangelism Pays

GOOD HOPE CHURCH, Garden City, refused to subscribe to the old excuse: "Everybody's on vacation—no time for evangelism." They took the opposite approach, enlarged their stewardship and evangelism committee to 30, and worked hard through June, July and August.

Pastor George Volkmar reported attendance and receipts for July topped any other month of the year. The congregation is now sure that summertime evangelism pays dividends.

TRINITY CHURCH, Kalamazoo, dedicated its new parish education building on Oct. 13.

PASTOR RONALD F. FULLER, who organized Christ the Redeemer Church in Adrian and St. Andrew's at Birmingham, has begun work in a third mission field, Ionia.

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ynod Missions Growing, onstruct Own Buildings

By J. F. VORKOPER

HOUSTON — Synod missions reported owth even during the hot summer months. tivity has been especially strong in the panding urban areas, with new buildings, angelism and stewardship projects under- ay.

ST. MARTIN'S CHURCH, Sharpstown, is ilding a $30,000 house chapel on a lot thin a mile of the 4½-acre future church e. Attendance has outgrown the present neral chapel quarters. Ninety attended the st anniversary service on Sept. 8.

Pastor Manfred Holck, Jr., mails weekly urch bulletins to members who miss serv- e. All members receive the weekly news- tter, "Martin's Mutterings." A Luther eague is being started.

FIRST SERVICE in the York area of Hous- n, a newly approved mission field, at- acted 52 persons. The Rev. Paul Schmiedel the mission developer.

St. Paul's Joins Sector Plan

ST. PAUL'S MISSION, Lake Charles, La., joining the sector project for stewardship is year. The first church unit is under con- ruction. The Rev. Walter Galbraith, Jr., the pastor.

OUR SAVIOUR CHURCH, Tyler, has acquired four-acre lot for building. When the final ayment was made, seller Harris Cross re- rned $1,000 as a gift to the building fund. The Rev. Robert R. Lesher is pastor of e mission church whose membership is aring 100. A Luther League has been ganized.

ST. MARK'S CHURCH, Corpus Christi, is lebrating its 10th anniversary this fall. astor Philip L. Wahlberg, Jr., is leading "Ten Weeks of Easter" campaign. The al is to have Easter-size attendance, 375 more, each Sunday during the fall.

The congregation dedicated its new parish hall on Sept. 29.

GRACE CHURCH, Snyder, now has a parsonage and a church site. Plans are being made to construct the first unit.

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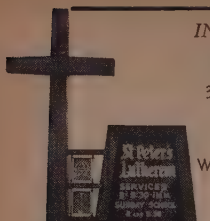

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TEXAS-LOUISIANA . . .

Trinity's New Building Dedicated at Victoria

VICTORIA—Trinity Church, oldest in the Texas-Louisiana Synod with a baptized membership of over 1,600, moved into its new $314,000 edifice on Sept. 8.

Dr. Royal E. Lesher, synod president, preached at the dedicatory services, conducted by Pastor J. M. Schedler. Pastors of nearby churches took part in an afternoon community service. More than 2,000 attended.

A new educational building also was dedicated. It will be used in conjunction with the old church for parish purposes.

FIRST ENGLISH CHURCH, Austin, marked its 21st anniversary. President Lesher preached while Dr. Lewis P. Speaker conducted the service. The congregation has added 69 members in the first half of 1957.

UNITED LUTHERAN CHURCH WOMEN of the Texas-Louisiana Synod will meet in

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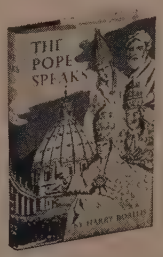

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"Having collected several hundreds of books on the Roman Catholic-Protestant controversy, we find we have nothing like this. We warmly recommend it as a source book." Henry F. Brown, Pacific Press Publishing Association

"This work shows a unique approach and a thorough presentation." J. Frank Fife, President, Maryland Synod, U.L.C.A.

"For Adherents (of the Catholic Church) to read just the chapters 'Of What . . . and How Popes are Made' and continue to adhere would require a completely blind faith and cast-iron stomachs." Dwight F. Putman, President, Central Penna. Synod, U.L.C.A.

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CHRIST'S MISSION, Publisher, 369 Carpenter Ave., Sea Cliff, New York

Trinity Church, Victoria, on Oct. 17-18. Miss Leila Van Deusen of India, who has been visiting Texas congregations, will be the principal speaker.

A NEW EDUCATIONAL building is planned by St. Mark's Church, Cuero. A special fund campaign will begin in 1958. The parsonage debt will be fully paid this year, and the church's parking lot was paved.

A CONTINUING evangelism campaign has brought 19 new members into St. Luke's Church, San Antonio. After many delays, plans are underway for a new church building.

PHILADELPHIA CHURCH and Trinity Church, the Swiss Alp-Black Jack parish, have voted to discontinue the monthly German language service. The Rev. F. E. Eilers is the pastor.

VIRGINIA

New Missions Organized, Other Fields Designated

By MARSHALL F. MAUNEY

RICHMOND—Home mission development took the spotlight in late summer activities of the synod.

The first service for the new Lake Barcroft (Arlington) field coincided with groundbreaking for a house chapel, and 158 turned out for the ceremony. The group is now worshiping in its own sanctuary.

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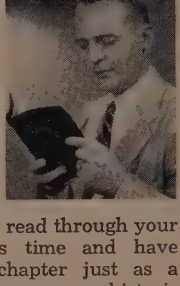

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VIRGINIA . . .

Attendance averaged 150 for the first thre Sundays.

Site and chapel cost $35,000. At th groundbreaking ceremony a layman fro another Lutheran church handed Past E. N. Troutman a $100 check to aid development.

Organization of the congregation und the name of Peace Church is planned f Oct. 27, when Dr. Donald L. Houser, exec tive secretary of the Board of America Missions, will speak.

Johnson City Organizes

OUR SAVIOUR CHURCH was organized Sep 22 at Johnson City, Tenn., with 51 co firmed members and 17 children. Missio Developer Elvin L. Bumgarner, Jr., ba tized seven adults, confirmed five, and r ceived the remainder by transfer.

Superintendent R. Homer Anderson i stalled the first church council of nine me Pastor Harry L. Rau, of Elizabethton, w liturgist. The choir of Reformation Churc Greeneville, presented special music at th service.

Next: Lynchburg, Lexington

TWO NEW FIELDS in the Virginia Syno were approved by the Board of America Missions at its September meeting. The are Lynchburg and Lexington. It was hop to have developers at work in both fiel soon.

SUNDAY SCHOOL sessions have been i augurated in Hillsville, Va., under the au pices of the Gladesboro Church. Weekly a tendance averages 27. The former Bapti church building was purchased for th purpose.

PASTOR KENNETH PRICE has accepted BAM call to serve as mission developer Warrenton, Va. Pastor John A. Sande accepted the call of the Church of the Goo Shepherd, Morristown, Tenn. Both bega their new duties on Oct. 1.

—CHANGES OF PASTORATE—

Central Pennsylvania

IRK, GEORGE D. From Bethany Church, Altoona. To Emmanuel Church, Middleburg.

IETZ, HAROLD L. From St. John's Church, Bellefonte. To Lutheran Service Society, Harrisburg, executive secretary.

IAFER, GLENN T. From Rebersburg parish. To St. John's Church, Boiling Springs.

INKLEDAY, HOWARD W. From St. Paul's Church, Huntington, W. Va. To St. Paul's Church, Hanover.

IANRODT, JOHN S. From Orkney Springs parish, Va. To New Franklin parish.

IECKLEY, RALPH W. From Grace Church, Jersey Shore. To Salem Church, Oberlin.

EITZ, JOSEPH W. Seminarian. To Chanceford parish, Red Lion.

HEAFFER, STERLEN S. To Newry Church.

/ILSON, LLOYD T. From St. Paul's Church, Orrstown. To Lavansville - Bakersville parish.

Illinois

EST, WARREN F. Norwood Park Church, Chicago, assistant pastor. To pastor.

Maryland

ILZENS, KARLIS. To St. Andrew's Church, Capitol Heights.

Michigan

ULLER, RONALD F. From St. Andrew's Church, Birmingham, mission developer. To Ionia, mission developer.

New York and New England

LLAN, JOHN C., JR. From St. Paul's Church, Wethersfield, Conn. To Epiphany Church, Bronx, N. Y.

ERTRAM, RICHARD E. From Trinity Church, West Sand Lake, N. Y. To St. Paul's Church, Johnstown, N. Y.

ICKERT, HENRY B. From Zion Church, Pittsfield, Mass. Retirement.

Virginia

IcCRAY, WILLIAM V. From Mt. Olivet and St. Jacob's churches, Chapin, S. C. To Stephens City parish.

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DECEASED

DR. GEORGE DRACH, 84, retired secretary of the ULC Board of Foreign Missions, died Oct. 2 at his home in Trappe, Pa.

Born in Greenport, Long Island, N. Y., Dr. Drach was a graduate of Wagner College, at that time located in Rochester, N. Y., and of Philadelphia Seminary. Muhlenberg College honored him with a doctor of divinity degree in 1920.

He served as assistant pastor of Trinity Church, Reading, Pa., and as pastor of St. Stephen's Church, West Philadelphia, before assuming the position of secretary of the Board of Foreign Missions of the General Council in 1905. He became secretary of the ULC Board of Foreign Missions when the United Lutheran Church was organized and retained the post until his retirement in 1943. He was editor of *The Foreign Missionary* for 35 years.

As an author, Dr. Drach wrote a Small Catechism for the Blind, and a number of books on foreign mission fields. Among them are *The Telugu Mission, Forces in Foreign Missions, Seeing Things in the Far East,* and *Kingdom Pathfinders.*

Surviving are his wife, Marie; two sons, J. Douglas and Robert W.; and two daughters, Mrs. S. Louis Cornish and Mrs. John A. Blair.

Services were conducted Oct. 7 at Augustus Church, Trappe, by Ministerium President Charles M. Cooper and Pastor John A. McConomy. Burial was at Laurel Hill Cemetery, Philadelphia.

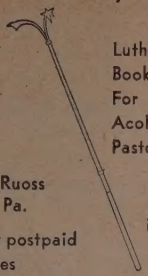
MRS. MARY ALMA FINEFROCK, nee Dodds, wife of Dr. John C. Finefrock, died July 15 at Riverside, Calif.

Dr. and Mrs. Finefrock were retired missionaries to India. Mrs. Finefrock was a native of Independence, Pa.

In addition to her husband she is survived by six children.

Funeral services were conducted July 18 by the Rev. F. W. Heinecken, pastor of Trinity Church, Riverside. Burial was at Memorial Park, Riverside.

"The Acolyte"



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In conclusion

INSTEAD OF Little Rock, let's talk about Philadelphia. In the early 1940s a promising young Negro wished to study for the Lutheran ministry. He had been a clergyman of another denomination, but wanted a theological education and Lutheran ordination.

To enter the Philadelphia Seminary it was necessary to enroll in a Lutheran congregation. This man applied at four Philadelphia churches, as I got the story, before finding one that would accept him. Nativity congregation was among those rejecting him.

People of Nativity are kind and faithful church members, above average in social position, but their church is in an area where Negro population has increased rapidly. To let in one Negro would establish a precedent, they thought, and might ruin their beloved congregation.

One Sunday when I was guest preacher there, I met a Negro youngster on the steps when I came in. He asked, "What's that in there?" I said it's a church, and "haven't you ever been in a church?" He said, "No, but my mommy says she's going to send me sometime." Nativity would not have accepted that youngster on its own doorstep.

THE SITUATION has changed, due to Nativity's brave and imaginative pastor, Arthur Seyda, and to the sensible attitude the congregation has taken. They agreed to accept Negro members. There are only seven or eight so far, because Negroes don't flock in just because the door is open.

But Nativity has enlarged its dimensions as a Christian congregation because it now seeks to preach the gospel to all people of its community. There a many problems to face in racial integr tion within such an intimate fellowsh as the church. Nativity's pastor and pe ple are looking ahead realistically and faith.

It's much easier to try something li this in Philadelphia than in, say, Atlant In Philadelphia (now 20 per cent Negr most white people have gone to scho with Negroes, ride on buses with ther work beside them, and are beginning eat with them in restaurants. There's n much fuss about race distinctions exce in churches (Protestant churches, that Roman Catholic churches are i tegrated).

Yet little is being done about endi segregation in northern churches. Chur people in the North are in no position say scornful things about Little Rock.

NEGROES WERE imported into t South because it was profitable to u slave labor in raising cotton. In t North, where cotton wouldn't gro slaves were no asset. That's how t Negroes got down South in the first plac

As usual when people are trying mask their self-interest against attac from their conscience, southerne worked out a high-sounding theory— this case, the theory of white supremac The less you can support your theori by logic, the more emotional you g about them.

Intelligent southern Christians unde stand this well, and struggle under t heavy burden of their twisted and trag history. They need sympathy as t wrongdoing of centuries comes unravele Northern church people can't indul themselves in much criticism as long they aren't trying to clear up the fair simple problems of their own chur segregation. —ELSON RUFF

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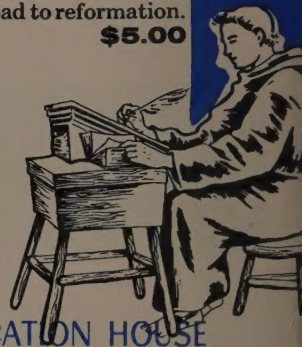

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